

UNIVERSITY OF LA VERNE

La Verne, California

A STUDY OF UNIVERSALLY POSITIVE, UNIVERSALLY NEGATIVE, AND
CULTURALLY CONTINGENT LEADERSHIP BEHAVIORS IDENTIFIED
BY IRAQI ARAB IMMIGRANTS TO THE UNITED STATES AS
INHIBITING OR CONTRIBUTING TO EFFECTIVE
LEADERSHIP

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree
Doctor of Education
in
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Abstract of the Dissertation

A Study of Universally Positive, Universally Negative, and Culturally Contingent Leadership Behaviors Identified by Iraqi Arab Immigrants to the United States as Inhibiting or Contributing to Effective Leadership

By Luba Grant

University of La Verne: 2010

Purpose: The four purposes of this study were to determine (a) which leadership behaviors Iraqi Arab immigrants to the U.S. working as foreign language educators would rate as inhibiting or contributing to effective leadership; (b) which behaviors rated by these immigrants are considered universally positive, negative, or culturally contingent; (c) what were the differences in the ratings of cultural dimensions between the Middle Eastern and Anglo participants in the GLOBE study and participants in this study; (d) whether the length of time Iraqi immigrants spent in the U.S. affected their positive or negative ratings of leadership behaviors.

Methodology: The study sample consisted of 67 Iraqi Arab foreign language educators from the Defense Language Institute in Monterey, California. The descriptive, ex post facto study used a questionnaire adapted from the international GLOBE study published in 2004. The response rate was 92%.

Findings: Participants identified 24 behaviors that inhibit effective leadership and 25 behaviors that contribute to it. Scores of four leadership dimensions (Charismatic/Value-Based, Team-Oriented, Humane-Oriented, and Autonomous) were closer to the scores of the Anglo cluster than to the Middle Eastern cluster in the GLOBE study. Scores of behaviors associated with

Participative and Self-Protective leadership dimensions were closer to the scores of the Middle Eastern cluster. The length of time study participants lived in the U.S. affected their ratings of leadership behaviors. Participants with the longest time in the U.S. identified the largest number of behaviors that had a positive or negative effect on leadership.

Conclusions: This study generated three conclusions: (a) Study participants consider behaviors from Charismatic/Value-Based and Team-Oriented dimensions to be the most effective; (b) Iraqi Arab participants also respond positively to Participative and Humane-Oriented leadership behaviors; (c) the assimilation process of living in the U.S. modified participants' perception about effectiveness of leadership behaviors, such as participation and inclusiveness in the decision-making process.

Recommendations for Future Research: Replicate this study with a larger sample of Iraqi Arab immigrant leaders in a different occupational field (e.g., business).

Implications for Action: Learning about employees' norms and values will be a major asset to leaders who work with culturally diverse groups.

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CHAPTER I

INTRODUCTION

Background of the Problem

A great deal has been written about the role of leaders in society. Morrison (2000) points out that works written by Homer, Aristotle, Plato, Confucius, and Machiavelli, the forefathers of literature about effective leadership, continue to be studied centuries after the authors penned their ideas. However, their seminal works deal with what can be called the individual or heroic leader, who has traditionally functioned in a political or military context. Such leaders were considered symbols and role models for their people. In *Bass and Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications* (Bass, 1990b), several different types of leadership that can be found in Homer's *Iliad* are highlighted. For example, Ajax symbolizes inspirational leadership and law and order; Agamemnon embodies justice and fair judgment; Nestor is associated with wisdom and counsel; Achilles is remembered for his valor and activism; and finally, the most famous one of them all, Odysseus, is admired for his shrewd and cunning tactics.

Aristotle and Plato stress the importance of education for leaders (Bass, 1990b). In *The Republic*, Plato describes his ideal ruler as a philosopher king. Plato believed in the necessity of a good education for a great leader to rule with

order and wisdom. In *Politics*, Aristotle stresses the importance of education and suggests that those who aspire to be leaders must have a high degree of virtue. He expresses his great concern about the lack of virtue in many of his contemporaries and urges educators to teach their younger pupils the importance of virtue in developing one's character.

Chinese classical literature is also full of discussion about behaviors that are needed for effective leadership. Confucius writes about the leader's obligation to set a moral example for his followers. Additionally, he emphasizes the important role that a just distribution of rewards and punishments plays as a means of teaching what is right and wrong (Bass, 1990b).

Like the works of the authors mentioned above, some of Machiavelli's writing is still considered relevant by today's scholars. Bass (1990b) summarizes necessary traits of a strong leader that are found in *The Prince*. They are "steadiness, firmness, concern for maintenance of authority, power, and order in government" (p. 4). Machiavelli advocates his preferred way of leading, through earned respect and esteem of one's followers. However, if such an approach failed, in his view, deceit, treachery, and even violence were acceptable ways for a leader to gain and maintain power.

In 19th-century America, successful business leaders were sometimes identified as "Captains of Industry"—a positive term that described those individuals whose personal success and/or wealth was employed for the long-term benefit of the country. Names such as Andrew Carnegie and John D.

Rockefeller are instantly recognized today due to their philanthropic contributions. More recently, as the world and organizations have become more interconnected and interdependent, the focus has shifted from the persona of the “great man” to recognizing that effective leadership is highly dependent upon the social interaction and relationships leaders build and maintain with their followers. The basis for these social interactions relies on the specific behaviors of the leader as perceived or identified by others. Complexities in current organizational dynamics create leadership challenges when organizational change is required in a business or academic institution.

The field of organizational leadership in business or education is relatively new when compared to the study of the aforementioned historic leadership models. What contributes to and constitutes effective leadership behaviors in today’s increasingly global and multicultural organizations is an area of relatively new research.

A number of studies have linked successful leadership behaviors to the effective implementation of various changes within organizations (Fombrun, 1992; Pfeffer, 1994, as cited in Gupta & Govindarajan, 1984; Morrison, 2000). Recent studies support the assertion that certain types of leaders are better suited to develop and use a particular leadership strategy. Gupta and Govindarajan’s (1984) research studied the relationship between business strategies focused on a given goal, the division leader’s behaviors, and the effectiveness of strategy implementation within that division. They concluded that

“a manager with greater marketing/sales experience, a greater willingness to take risk, and a greater tolerance for ambiguity” (p. 37) will be more successful in the implementation of a business strategy. In “Developing a Global Leadership Model,” Morrison (2000) underscores these findings: “Researchers have argued that systematic analysis can isolate leader behaviors that contribute more effectively to implementing a particular type of strategy” (p. 118). In other words, leaders who exhibit certain types of behaviors clearly have a better chance of motivating their employees to support specific organizational objectives. What is less clear is whether preferred leadership behaviors in either business or education are universal and work well anywhere in the world or are specific and perhaps more effective in one culture.

In cross-cultural literature, behaviors that are common to all cultures are referred to as *etic*. Behaviors that are culture-specific are known as *emic*. The universality of leader behaviors assumes that certain leadership behaviors are universally accepted as contributing to effective leadership. On the other hand, the proposition of cultural congruence claims that culture per se has a strong effect on acceptance or rejection of leader behavior and, consequently, influences its effectiveness (Earley & Erez, 1997).

Research about domestic, or localized, leadership models with limited or nonexistent cross-cultural considerations is quite extensive (Foster, 2000; Irving, 2004; Smith, Mantagno, & Kuzmenko, 2004). These studies and others confirm that leaders work best with subordinates who have a cultural background and

orientation similar to their own (Jackofsky, Slocum, & McQuaid, 1998). Not surprisingly, American-based business leaders find these models especially useful when operating locally. The models work particularly well when cross-cultural considerations are basically irrelevant due to the homogeneous composition of the group.

Quite often business leaders have an urgent interest in improving the company's "bottom line." However, they sometimes introduce untested or controversial procedures that the rest of the employees may or may not support. On these occasions, the success of change implementation often depends more on behaviors exhibited by involved leaders. Cultural differences between leaders and employees about who should be involved in the decision-making process, attitudes toward time or work environment, or even how leaders and group members generate and express their emotions can all create unforeseen problems. For example, some cultures encourage more direct and emphatic expression of emotions, while others express their emotions more subtly (Schwartz, 1999). However, if the leader's expectations or behavior conflict with workforce sensitivities or cultural norms, "bottom-line" objectives may get lost in the ensuing discussions between individuals.

Implementing new initiatives frequently assumes that a history of positive relationships exists between the leaders who introduce a new idea and the workforce that is expected to change. It is often expected that the strategies used by the leaders in the past will continue to work for them in the future, but this is

not always the case. For example, as the U.S. workforce grows more culturally diverse each year, it is not unusual for leaders to lack a full understanding about which leadership behaviors many in their workforce subscribe to. Having such insight could enhance and expedite the implementation of a new initiative. On the other hand, lack of such insight may result in a disconnect between leaders and their subordinates. It is not uncommon for leaders to spend a lot of time and effort patching up employee relations following a misinformed attempt to launch a new idea. If leaders simply assume that their own and the work group's values and preferred leadership behaviors are identical, they may not fully acknowledge, or may even ignore, the group's concerns or misunderstandings. This could mean that implementation of a new idea may be destined for failure.

As leaders increasingly work with culturally diverse employees, acknowledging and appreciating culture-specific values, practices, and subtleties are important skills of an effective leader. Experts in international business recognize the significance of cultural sensitivity in running an organization (House, Hanges, Javidan, Dorfman, & Gupta, 2004). House et al. point out that in order to succeed, leaders "need the flexibility to respond positively and effectively to practices and values that may be dramatically different from what they are accustomed to" (p. 5). However, knowledge of what a given work group values or expects in a leader is often difficult to discern. It is important for a leader to develop and maintain credibility and support within the organization. It is through mutual understanding of others' preferred values and leadership behaviors that

the leader can build trust. Only with this knowledge, and group trust, can a leader motivate and guide members of his/her team toward a specific goal or objective successfully.

Indeed, the study of this interface between cultural diversity and preferred leadership behaviors in contemporary research has received increased interest in the last decade (Chaney & Martin, 2000; Dorfman et al., 1997; Edgar & Sedgwick, 2002; Hofstede, 2001; House et al., 2004; Miller, Fields, Kumar, & Ortiz, 2000; Morrison, 2000; Triandis, 2004). These researchers point out that in cross-cultural leadership behavioral studies, models that are country or society specific often do not work well in other settings. For example, leadership behaviors that work in Russia do not always work in the U.S. or India. In his article, "Developing a Global Leadership Model," Morrison (2000), summarizing findings by England (1978) and Nyaw and Ng (1994), states,

An important reason why global leadership is different, is the role culture plays in acceptable norms and values. In matters as diverse as the offering and receipt of gifts and gratuities, employment security, diversity in the workplace, and delegation of decision making, cultural norms and expectations have been shown to vary widely. (p. 119)

Clearly, an effective and useful country or regional leadership model in one country may be less than effective in other parts of the world.

Cross-cultural differences in attitude, values, and beliefs among leaders also affect specific leadership behaviors. Morrison (2000) cites several studies that support this: Arvey, Bhagat, and Salas (1991) and Ronen (1986). He further cites the research of Misumi (1985) and Graen and Wakabayashi (1994) who

provide a thorough study of leadership in Japan. Additionally, he mentions Kakar (1971) and Sinha (1984) who published studies on values and leadership behaviors in India.

Ali (1990) and Khadra (1990) conducted research on leadership in Arab countries. Both Ali and Khadra focus on a complex and fragmented management and leadership style in Arab societies. Ali's (1990) study identified five dimensions that influence modern Arab leadership practices. They are "(a) Islamic influence, (b) tribal and family traditions, (c) the legacy of colonial bureaucracies and the Ottoman Empire (1412-1918), (d) increasing contact with Western nations in recent decades, leading to increased pragmatism, and (e) government intervention and political constraints" (p. 9). Ali also discusses the role that the personal attributes of maturity and tribalism play in the context of fusion in group coalitions and alliances in modern Arab societies.

Similarly, Khadra's (1990) studies support the idea of fragmentation in Arab leadership style. His prophetic-caliphal model of leadership in the Arab world highlights what he suggests are four separate leadership dimensions: "personalism, individualism, lack of institutionalization, and the importance of a great man" (p. 39).

The combination of the first three elements (personalism, individualism, and the lack of institutionalization) creates in Arab countries a leadership vacuum that is filled by an available, individual leader (Khadra, 1990). According to Khadra, leaders fall into two groups: the caliphal or the prophetic model. The

caliphal model is built around a concept of *an ordinary man*. Such a leader is considered by his followers to be an average man, very similar to many men who come from the same group. On the other hand, an individual who is considered to be a *great man* is seen by others as superior to them. He is often associated with a miracle or some extraordinary action. A great man becomes the center of a prophetic model. For Arabs, Mohammed is a perfect example of someone who fits this prophetic model. Former Egyptian Presidents Nasser and Anwar Sadat fulfilled the role of the great man. Even Iraq's Saddam Hussein, both prior to and following the U.S. invasion, was considered by many Iraqi people to be a *great man*.

One way to identify behaviors that contribute to effective leadership is to examine the range of preferred implicit behaviors that are valued within various societies. Yeung and Ready (1995), in their study of 10 multinational corporations in eight different countries, found major differences in preferred leadership behaviors. Examples from this research illustrate these differences. According to their study, Australians believed that strong leaders serve as a catalyst of cultural change. However, neither Japanese nor Koreans thought this was a critical capability for leaders. Yeung and Ready also found,

Korean and German leaders placed a high value on integrity and trust. French employees wanted leaders who demonstrated skills at managing internal and external networks. US, German, Australian, Italian, Korean, and British managers appeared to care less about these skills. Finally, Italians believed that flexibility and adaptiveness were critical competencies of effective leaders; Australians and Americans generally did not agree with this. (As cited in Morrison, 2000, p. 119)

As seen in the aforementioned examples, preferred behaviors in handling relationships, working within hierarchies, and the importance of ethics and risk-taking differ from culture to culture. Studies by Kluckhohn and Strodtbeck (1961), Hofstede (1984), and Boyacigiller and Adler (1991) also support the concept that preferred leadership behaviors will differ by culture. For example, the Japanese value leaders who can achieve harmony and build consensus in the workplace more than those who emphasize individual merit. The Japanese saying, "The nail that stands up gets pounded back down," illustrates the value of fitting in among the Japanese. Contrast this with the American slogan, "The squeaky wheel gets greased." In China, developing, managing, and relying on relationships is of great importance and is frequently the underlying force perceived to result in effective leadership.

In contemporary times many companies operate their businesses and staff offices worldwide. These companies frequently rely on and employ a primarily local workforce. They continue to operate from the ethnocentric, country or regional leadership point of view. However, most highly educated and experienced business leaders in international locations do not speak the language of the society where they do business. More importantly, they frequently lack basic knowledge of the culture and customs of the people with whom they deal. They prefer to use what's most comfortable and natural: their own country's leadership model. They are often totally oblivious or, in the best case, vaguely aware of the influence of culture in the country or region. Nor do

they understand the influence of culture in establishing positive working relationships that can lead to increased productivity and an improved work environment. Their perception of a strong, effective, and respected leader, however, might differ significantly from that of employees in another country or region.

One significant and recent research undertaking that explored cultural influences in leadership behaviors is the Global Leadership and Organizational Behavior Effectiveness (GLOBE) study released in 2004 (House et al.). The research was conceived by Robert J. House of the Wharton School of the University of Pennsylvania in 1991. It involved 170 researchers from around the world and took 11 years to complete.

This seminal research project assessed 62 different societies around the world. These 62 societies were further grouped into 10 societal clusters according to their common traits. Each cluster was associated with one of four geographical regions: Europe, the Americas, Africa, and Asia.

The European region was divided into five general clusters: Anglo, Latin Europe, Nordic Europe, Germanic Europe, and Eastern Europe. The Americas consisted of the Latin America cluster. Africa had two components: Middle East and Sub-Saharan Africa clusters. And finally, Asia had two clusters: Southern Asia and Confucian Asia (see Table 1).

Table 1

The GLOBE Societal Clustering Classification System

European	The Americas	Africa	Asia
Anglo Cluster – 7	Latin America	Middle East	Southern Asia
-England	Cluster – 10	Cluster – 5	Cluster – 6
-Australia	-Costa Rica	-Qatar	-Iran
-South Africa (White sample)	-Venezuela	-Morocco	-India
-Canada	-Ecuador	-Turkey	-Indonesia
-New Zealand	-Mexico	-Egypt	-Philippines
-Ireland	-El Salvador	-Kuwait	-Malaysia
-United States	-Colombia		-Thailand
	-Guatemala	Sub-Saharan	
Nordic Europe	-Bolivia	Africa Cluster – 5	Confucian Asia
Cluster – 3	-Brazil	-Southern	Cluster – 6
-Sweden	-Argentina	Africa Rim	-Taiwan
-Norway		-Namibia	-Singapore
-Denmark		-Zambia	-Hong Kong
		-Zimbabwe	-South
Germanic Europe		-Nigeria	Korea
Cluster – 5		-South Africa	-China
-Netherlands		(Black sample)	-Japan
-Austria			
-Switzerland			
-Former East			
Germany			
-Former West			
Germany			
Latin Europe Cluster – 6			
-Italy			
-Portugal			
-Spain			
-France			
-Switzerland (French speaking)			
-Israel			
East Europe Cluster – 8			
-Hungary			
-Russia,			
-Kazakhstan,			
-Albania			
-Poland,			
-Slovenia			
-Georgia			

The GLOBE researchers acknowledged that there was “no perfect or widely accepted” method of clustering countries (House et al., 2004, p. 183). However, this was not considered a negative factor. As they pointed out, clustering countries is often done for different reasons. Different models can serve different research purposes.

The GLOBE’s extensive literature review identifies and describes numerous models and the underlying principles behind them. Starting with Toynbee’s pioneering studies (1947) that identified 21 cultural patterns, the GLOBE researchers proceed to discuss more recent models. Among them, the researchers include Furham, Kircadly, and Lynn’s (1994) study that highlights distinct Western and Eastern cultures and Inglehart and Baker’s (2000) studies whose clustering was based on religion. The GLOBE researchers further cite Smith, Dugan, and Trompenaars (1996), who base their societal clusters on similarities and differences in leadership behaviors with respect to culture. The model that GLOBE researchers believe best fits their objectives and closely relates to the GLOBE study objectives was based on the work done by Ronen and Shenkar (1985). That clustering model “grouped countries together in terms of their similarity on work-related variables” (House et al., 2004, p. 182). These researchers concluded that Latin American and Latin European countries share work-related values and, for this reason, can be grouped together. Germanic and Nordic countries formed another cluster, also due to similarities between them. Ronen and Shenkar identified four more independent clusters: Anglo, Arabic,

Near Eastern, and Far Eastern. According to their findings, Brazil, Japan, India, and Israel did not fit into any of the clusters and, therefore, were classified as independent countries, not belonging to any cluster.

In summary, the GLOBE researchers relied heavily on previous empirical studies. The findings of these studies asserted that “religion, language, geography, ethnicity, and work related values and attitudes are relevant factors in the clustering of societies” (House et al., 2004, p. 183).

The GLOBE study established six global culturally-based theories and dimensions of leadership. These were Charismatic/Value-Based leadership, Team-Oriented leadership, Participative leadership, Autonomous leadership, Humane-Oriented leadership, and Self-Protective leadership. The study also identified abilities, characteristics, skills, and behaviors that different cultural societies perceived to contribute to or inhibit the leader’s effectiveness. These behaviors were further grouped into three categories identified as universally positive behaviors, universally negative behaviors, and culturally contingent behaviors (see Table 2).

Twenty-two behaviors, called *attributes* in the GLOBE study, were determined to be universally positive leadership behaviors. They were associated with *charismatic/value-based* and *team-oriented* dimensions. All societies which participated in the study regarded these attributes as contributing positively to effective leadership. The GLOBE research also identified eight attributes that

Table 2

Universally Positive, Universally Negative, and Culturally Contingent Leadership Behaviors

Universally positive	Universally negative	Culturally contingent
Trustworthy	Loner	Anticipatory
Just	Asocial	Ambitious
Honest	Non-cooperative	Autonomous
Foresight	Irritable	Cautious
Plans ahead	Nonexplicit	Class conscious
Encouraging	Egocentric	compassionate
Positive	Ruthless	Cunning
Dynamic	Dictatorial	Domineering
Motive arouser		Elitist
Confidence builder		Enthusiastic
motivational		Evasive
Dependable		Formal
Intelligent		Habitual
Decisive		Independent
Effective bargainer		Indirect
Win-win problem solver		Individualistic
administratively skilled		Intra-group competitor
communicative		Intra-group conflict avoider
Informed		Intuitive
Coordinator		Logical
Team builder		Micromanager
Excellence oriented		Orderly
		Procedural
		Provocateur
		Risk taker
		Ruler
		Self-effacing
		Self-sacrificial
		Sensitive
		Sincere
		Status-conscious
		Subdued
		Unique
		Willful
		Worldly

were regarded as universally negative. These attributes were generally identified with *self-protective* or *malevolent* dimensions. However, the most interesting and relevant findings for this proposed research study were 35 culturally contingent leader characteristics and behaviors. Individual culture scores for these attributes varied significantly. Depending on the cultures, the same attributes or behaviors were perceived to enhance or inhibit effective leadership behavior. For instance, the attribute “individualistic” had a cultural mean of 3.11 (on a scale of 1 to 7). This number indicates that, on average, all societies view this trait as slightly inhibiting to effective leadership. However, when comparing individual culture scores, the range for this attribute extended from a low of 1.67 (somewhat inhibits) to a high of 5.10 (contributing slightly to effective leadership). Likewise, “sensitive” ratings varied from a low (1.96) to a very high rating (6.35) on a scale of 1 to 7 among respondents in the international sample. Attributes like “cunning,” “independent,” “domineering,” and “evasive” followed a similar pattern. The above findings clearly indicate that positive leadership behaviors in one culture are not necessarily regarded as positive in another culture.

Citing Yamaguchi (1988), Morrison (2000) points out that today, across the world, the workforce in many companies, universities, schools, and government sectors is highly diverse. The GLOBE study’s findings about cultural contingency of leadership behaviors mean that today’s leaders must have knowledge of workforce culture and societal preferences in order to be successful. Yamaguchi suggests that, to increase their effectiveness, leaders of

these organizations need to develop skills that reach out beyond what is comfortable and familiar to them in their own country and culture (as cited in Morrison). Morrison also argues that competent leaders of a diverse workforce should not try to impose their own views and beliefs on their employees. Instead they should be equipped with knowledge about a given culture or society and be able to develop sensitivity to any given group and its needs and beliefs. He states,

Something more than an American, European, or Asian approach to leadership is required. Needed is a global model that can be applied throughout the world, a model that transcends and integrates national schemes and becomes an essential tool for hiring, training, and retaining leaders of tomorrow. (p. 120)

Morrison's recognition of global workforce cultural diversification is supported by Friedman. Friedman, in *The World is Flat: A Brief History of the Twenty-First Century* (2005), asserts that the world is "shrinking" at a very rapid pace. As he points out, the interaction, whether real or virtual, between people from different cultures and societies increases rapidly as the business world becomes increasingly interconnected.

Today's world is characterized by increased mobility. Long gone are families who, from generation to generation, stay in one area. In today's world, people choose or are forced to leave their country of birth for many different reasons. The reasons might be political, social, religious, or personal. Many chose to leave their native country and have come to the U.S. to stay. Immigration in the U.S. is on the increase. Figures for foreign-born populations

rose from 19.6 million in 1990 to 31.1 million in 2000 and 37.5 million in 2006 (Terrazas, Batalova, & Fan, 2007).

Terrazas et al. (2007) state that as of 2006, 12% (37.5 million) of the total U.S. population were foreign-born. Table 3 illustrates that the largest immigrant group of all foreign-born U.S. residents came from Mexico (30.7%), followed by the Philippines (4.4%), China (4.1%), and India (4.0%).

Table 3

Countries With the Largest Share of U.S. Immigrants as of 2006

Country	Percentage
Mexico	30.7%
Philippines	4.4%
China	4.1%
India	4.0%
Vietnam	3.0%
El Salvador	2.8%
Korea	2.7%
Cuba	2.5%
Canada	2.3%
United Kingdom	1.8%

It is of interest to note that the foreign-born population is characterized by a high degree of education comparable to U.S. native-born citizens. Out of 30.9 million foreign-born adults, 26.7% in the U.S. had a college education, an undergraduate degree, or higher (Terrazas et al., 2007). Of the 165 million U.S. native-born adults, 27% had a college degree.

The current foreign-born labor force constitutes 15.6% (23.6 million) of the 151.1 million American workers. Out of 22.2 million foreign-born civilians employed, 27.2% work in management, professional, and related occupations (Terrazas et al., 2007). The influence of over 37 million foreign-born employees in the diversification of the American workforce is significant. For example, on close examination, there is evidence that foreign-born employees do make a difference in shaping U.S. business. According to a study released in November 2006 by the National Venture Capital Association, immigrants started one in four venture-backed companies and half of all venture-backed companies in high technology (Weisman, 2006). At the Defense Language Institute Foreign Language Center, the largest foreign language institute in the U.S., 99% of the faculty consists of immigrants to the U.S. The institute's success in producing highly qualified language specialists is closely linked to its educated and professional foreign-born faculty.

Today, a number of businesses and government agencies rely heavily on the employment of foreign-born residents in the U.S. Their specific cultural knowledge, language proficiencies, and interpretation and translation skills are in great demand. For example, privately owned Language Line Services in Monterey, California, employs more than 3,000 professional interpreters, most of them in the U.S. Their purpose is to provide translation and interpretation services in more than 170 languages for businesses, government, and private citizens. The company provides these services in many disciplines, ranging from

simple social interactions to very specialized and complicated fields, such as medicine, engineering, etc. Additionally, the company employees are often asked to assist with emergency situations involving people who do not speak English.

The Defense Language Institute Foreign Language Center, also in Monterey, employs approximately 1,800 foreign language faculty. More than half of them were hired within the past 5 years. The U.S. government has other language training facilities, including the Foreign Service Institute and the National Cryptologic School, both of which are located in Maryland. In these organizations, cultural identity and the national origins of the various employees are fairly obvious. It is somewhat surprising, though, that oftentimes the cultural backgrounds and social preferences of these employees are not considered by management, even when major changes in organizational structure or goals require their buy-in and support.

One of the fastest growing immigrant groups in the U.S. today comes from the Middle East. Most of the people in this group are from Lebanon, Egypt, Syria, Palestine, Jordan, Morocco, and Iraq. According to Camarota (2002), immigration from these countries has grown sevenfold. In 1970 there were fewer than 200,000 immigrants from these countries in the U.S. The 2000 census shows that this group has increased to 1.5 million. This increase of immigrants from the Middle East is significant. Their addition to the American workforce has potential economic, social, and cultural consequences. Much of this immigrant population tends to hold on to the traditional values and cultural norms of their

native lands. These values and norms quite often differ from conventional American perceptions and are sometimes misunderstood by the general American populace.

Studies of leadership behaviors of Middle Eastern and American populations have been conducted before. Parnell and Hatem (1999) compared and contrasted American and Egyptian management styles. Their research supported the argument that a leader's behavior is strongly linked to his/her culture. Their findings also indicated that what is considered as desirable behavior in one culture may not be viewed the same way in another culture. For instance, encouraging subordinates' participation or getting their input on given issues is usually viewed as positive leadership behavior in the U.S. In Egypt, however, such behavior is viewed as a weakness in leadership. Likewise, Noer, Leupold, and Valle's (2007) study provided evidence of differences between U.S. and Saudi managers in their coaching styles. More specifically, Saudi Arabs were less flexible in using a variety of coaching techniques than the U.S. managers. Khadra's (1990) findings about the prophetic-caliphal model strongly support the predisposition of Arab societies to prefer the "great man" concept of a leader.

Political/military developments in the Middle East (i.e., the 1990-1991 Gulf War and the more recent conflict in Iraq) have resulted in a tremendous increase in the number of Iraqi immigrants to the U.S. over the past 2 decades. According to the U.S. Census Bureau in 1990, the number of Iraqi immigrants in the U.S.

was 44,916. By 2000 this number had more than doubled (U.S. Census Bureau, 2000). Currently 89,892 native Iraqis are residing in the U.S. These immigrants have settled primarily in Michigan, California, and Illinois (Grieco, 2003). Like other significant influxes of immigrants to the U.S. during recent history, such a dramatic increase in Iraqi immigrants has had a noticeable impact on American society and those government and business sectors that hire them. However, little attention, with regards to leadership styles or preferences, has been paid to this new workforce. Indeed, it can be assumed that the majority of U.S. government organizations and businesses that employ Iraqi immigrants continue to use a U.S. cultural leadership model. This is evident in the traditional off-the-shelf U.S.-centric leadership training offered by these organizations to their middle- and upper-level leadership.

The comprehensive and highly regarded GLOBE study (House et al., 2004) conducted extensive research on a Middle Eastern societal cluster which included present-day populations from Egypt, Qatar, Morocco, Kuwait, and Turkey. This research took place between 1990 and 2001. Like other world population studies conducted by the GLOBE research group, not all Middle East population groups could be included in the study. While the five countries examined by the researchers do indeed represent a wide range of Middle East subcultures, none of these countries were part of the recent political turmoil and social history that Iraq has experienced.

Iraq is thought to have the world's second or third largest reserves of oil. That alone would ensure that regardless of when U.S. military forces leave that country, Iraq will be a center of U.S. economic and government interest for the foreseeable future. Considering the geopolitical importance of Iraq and the continued increase in immigration to the U.S. from Iraq, it is believed that knowledge gained from additional research will support business, government, and educational efforts to incorporate Iraqi immigrants into the U.S. workforce.

Leaders who work with Iraqi Arab immigrants need to know what leadership behaviors Iraqi Arab immigrants to the U.S. consider effective or ineffective. This knowledge will help such leaders gain the support they may need when implementing changes. Being aware of preferred cultural behaviors is a powerful and useful tool to induce desired changes and group approval, and, consequently, significantly contribute to the success of an organization.

Purpose Statement

The first purpose of this study was to determine which leadership behaviors Iraqi Arab immigrants to the U.S. working as foreign language educators would rate as inhibiting or contributing to effective leadership. The second purpose was to compare the ratings of Iraqi Arab participants and the GLOBE study participants on behaviors that were rated universally positive, universally negative, or culturally contingent in the GLOBE study. The third purpose was to determine to what extent the mean scores for culturally implicit leadership theory (CLT) dimensions based on the ratings of these foreign

language educators differed from those of participants in the Middle Eastern and Anglo clusters of the GLOBE study. The fourth purpose was to determine whether the length of time Iraqi immigrants spent in the U.S. affected their rating of effective and ineffective leadership behaviors.

Research Questions

1. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as inhibiting effective leadership?
2. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as contributing to effective leadership?
3. What leadership behaviors in the GLOBE study rated by immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators fall into (a) universally positive, (b) universally negative, and (c) culturally contingent categories?
4. To what extent do the mean scores of the six global culturally implicit leadership theory (CLT) dimensions, based on the ratings by the immigrants to the U.S. from Iraqi Arab societies working as foreign language educators, differ from the CLT dimensions identified by participants in the Middle Eastern and Anglo clusters in the GLOBE study?
5. To what extent does the length of time immigrants to the U.S. from Iraqi Arab societies working as foreign language educators spend in the U.S.

affect their perceptions of universally effective and ineffective leadership behaviors?

Significance and Relevance of the Study

Today, as political and geographical boundaries in the world become “flat” (Friedman, 2005), the need for cross-cultural leadership development is on the increase. As nations, corporations, and various public/private organizations within a country become more culturally diverse, they become increasingly dependent upon a more globally oriented and highly skilled workforce than was available a decade or two ago.

Consequently, universal leadership models become less effective when applied to a culturally diverse workforce. Jackofsky’s observations 20 years ago remain true today: “Little attention has been paid to the influence of national culture on corporations outside the United States” (Jackofsky et al., 1998, p. 39). He continues, “Many managers conduct international business as though they were dealing with fellow Americans” (p. 39).

Contemporary research has increasingly shifted its focus towards the study of cultural and societal influences within a country where a particular business is conducted. For example, Hofstede’s (1984) five cultural dimensions—power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance, and long-term versus short-term orientation—showed strong correlation with other country-specific characteristics and behaviors. Triandis (2004) credits Markus and Fitayama’s (1991) work which

highlighted major cultural differences in cognition, emotion, and motivation among populations of different countries. He also points to a growing interest in studying culture and its influence among researchers. He states, “Between 1984 and 2000 the number of articles in the major psychology journals that were concerned with culture increased sevenfold” (Triandis, 2004, p. 89).

The GLOBE study (House et al., 2004) includes 62 societies and 170 researchers from around the world. The scope of this study and the large number of researchers involved is indicative of a growing interest in the role one’s culture plays in leadership behavior. The importance of acknowledging cultural differences is gaining wider recognition as organizations find themselves operating in countries around the world using a local workforce, or connecting with culturally different groups within their own country. A leader’s versatility in leading different cultures is considered a positive asset when working with a foreign workforce. Knowledge of employees’ culture is a necessary tool as organizations find themselves operating in countries around the world or dealing with culturally different groups within their own country.

As noted earlier, today’s world is characterized by increased mobility. For various reasons—whether personal, political, social, or religious—individuals or entire families choose to leave their native country. These people come from different socioeconomic groups. Some are barely able to read in their own language while others are highly educated.

With the increased and ever-shifting need for a trained or specialized workforce, large numbers of educated and skilled immigrant populations will continue to move from one country to another in the next decade. Many of these highly skilled and professional workers will continue to come to the United States. Of the current U.S. population, over 37 million are foreign born. It is projected that migration to the United States through 2050 will average 900,000 to 1 million people per year. This means that by 2050 the U.S. population will increase by 128 million (Alsalam & Smith, 2005). Without immigration, overall U.S. population would grow by only 54 million people. To quote from the report by Alsalam and Smith, "About 60 percent of the projected population growth [in the U.S.] will come from new immigrants and their offspring" (p. 25). To date, over 21 million of the foreign-born immigrants have joined the American workforce.

However, minimal research focus has been given to the foreign-born workforce that continues to enter the U.S. While many immigrants become employed by various organizations and businesses, they do not necessarily understand or assimilate values and workplace leadership behaviors that are prevalent in the United States. Often, they continue to operate from the perspective of their native country's leadership model which worked for them successfully in the past. It is not uncommon for these immigrants to assume that what came naturally for them in Japan, China, Russia, Egypt, Mexico, or Morocco will work for them here. Hence, their potentially negative or resistant response to an American leader's attempt to motivate and engage them to

support a new or different organizational goal may be quite the opposite of what the leader expected.

This ever-increasing immigrant population will require something more than a leader's conventional approach to motivate and connect immigrants with the goals of U.S. organizations. An understanding of how workers' cultural perspective influences their willingness to respond to leaders and organizations may be a critical factor in the long-term success of the organization. Such awareness "can facilitate a firm in its business transactions and help stave off conflict" (Jackofsky et al., 1998, p. 39). Research that focuses on cross-cultural leadership development and takes into consideration the influence that a massive immigrant workforce has on U.S. organizational effectiveness is almost absent.

Considering the increasing numbers of immigrants in the American workforce, an important question for organizational leadership is how effective and applicable universal behaviors are when a leader finds him/herself in charge of an "unfamiliar" group—for example, a large workforce population characterized by recent immigrants who originated from Asia, the Middle East, Eastern Europe, or Africa. Research to assist and guide leaders and leadership trainers to help them answer this question is minimal.

The recent conflict in Iraq has significantly increased the growing influx of Iraqi immigrants to the U.S. Not much is known about the contemporary immigrant population and workforce from this country. The absence of the

country of Iraq and its people from the GLOBE study is important to note. It should also be noted that this research was carried out shortly after the first Gulf War. Free access to Iraq's population would certainly have been difficult at the time due to the political control imposed by Saddam Hussein's regime. Unfiltered responses to the GLOBE study survey regarding leadership would have been even more difficult to obtain from Iraqis during the course of that study.

One might argue that the differences in preferred leadership behaviors between the Iraqis and other Arab societies represented in the Middle Eastern cluster are minimal. After all, these countries do share a common overarching religion which forms the base for their societal and organizational cultures. However, the differences in language and the variations in ethnic background among Middle Eastern nations are quite significant. People from different Arab countries, including Iraqis, speak different dialects, have their unique national identities, and have very distinct cultures.

The U.S. political and economic interest in Arabic-speaking countries is on the rise. Today, it is especially true of Iraq and its people. The increased immigration from Iraq may have a significant impact on U.S. communities, politics, and businesses. Modern trends in the field of leadership development recognize the need for leaders to be sensitive to their subordinates' culture and traditions. However, most leadership development programs are lacking in information about the Iraqi people. This lack of training creates a serious gap in the knowledge that leaders in business, education, or government sectors

possess. The data about preferred leadership behaviors that can be gained from newly arrived Iraqi professionals in the U.S. can be of great importance. Various businesses, educational, social, and political institutions can benefit from this research. Such knowledge may help leaders to motivate and engage people from Iraq to support and to achieve the goals of the organization. Many organizational changes can be more easily executed if managers have the knowledge of leadership behaviors that are important to their employees.

Delimitations

The sample for the study was delimited to Iraqi Arab faculty members, teaching team leaders, and program managers of Arabic at the Defense Language Institute Foreign Language Center in Monterey, California. Only those Iraqi Arab immigrants who had completed an undergraduate degree or higher in their native country prior to emigrating to the U.S. were included in this study. Religious affiliation, family social standing, or gender were not used to include or exclude Iraqi Arab participants from this research.

Definitions of Terms

Cross-cultural. Comparing or dealing with two or more different cultures (Merriam-Webster Online Dictionary, 2010).

Culture. Shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations (House et al., 2004).

Cultural diversity. Variety in human social structures, belief systems, and strategies for adapting to situations in different parts of the world (Cultural Diversity on the Web, 2008).

Foreign-born. All people who are either U.S. citizens by naturalization or not citizens of the United States. Persons born abroad of American parents or born in Puerto Rico or other U.S. territories are not considered foreign born (U.S. Census Bureau, 2000).

Globalization. The process of increasing the connectivity and interdependence of the world's markets and businesses (InvestorWords.com, 2008).

Immigrants. People admitted for legal permanent resident status in the United States (American Fact Finder, 2008).

Organizational leadership. The ability of an individual to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they are members (House et al., 2004).

Organization of the Study

The study is organized into five chapters. Chapter I began with an introduction followed by a problem statement. It included the study's purpose statement and research questions. The delimitations, the significance and relevance of the study, and operational definitions of terms relevant to understanding the framework for the study were then addressed in that order.

Chapter II presents a review of literature and research relevant to the purpose and research questions of this study.

Chapter III discusses the methodology used in the research. It includes the research method, population, sample, instrumentation, data collection procedures, data analysis, and limitations of the research.

An analysis and discussion of the findings of the research is presented in chapter IV.

The last chapter, chapter V, includes a summary of findings, conclusions, implications for action, and recommendations for future research.

CHAPTER II

LITERATURE REVIEW

Overview

Chapter II reviews literature related to culture and the influence it has on organizational leadership. The evolving definition of leadership, current literature about effective leadership, and culture's role in shaping leadership behaviors are presented. In addition, the effect of globalization, immigration to the United States, the concept of universality of leadership behaviors in cross-cultural research, the results of the GLOBE study, and organizational leadership behaviors of the Middle East are reviewed.

Leadership Defined: Dimensions of Leadership

The use of the word *leader* goes back to the beginning of the 14th century. Prior to that, terms such as *ruler*, *king*, *military commander*, and *chief* were used to identify and differentiate the ruler from the rest of society. The word *leadership*, however, is a much newer word. It first appeared in 19th century writings referring to the political influence of British Parliament (Bass, 1990b).

Since then, many attempts have been made to accurately define the meaning of the term. However, as noted by Pfeffer (1977) in *Bass and Stogdill's Handbook of Leadership* (Bass, 1990b), a wide range of meanings exist. Indeed,

the task of providing a complete and satisfactory definition of the word remains a challenge. In addition to examining the word from various functional perspectives, the specific nature of the organization where leadership takes place also shapes its meaning. Spitzberg (1986) writes that the meaning of leadership “may depend on the kind of institution in which it is found” (as cited in Bass, 1990b, p. 11). In spite of the elusiveness of a precise definition, researchers have made considerable progress in classifying leadership into various categories. Bass (1990b) summarizes significant findings and lists 11 separate groups that address various dimensions of leadership. He examines leadership from various points of view. These include leadership as (a) a group process, (b) a manner of inducing compliance, (c) the exercise of influence, (d) a form of persuasion, (e) a power relationship, (f) an instrument to achieve goals, (g) an effect of interaction, (h) a differentiated role, (i) a way to initiate structure, (j) a matter of personality, and (k) a particular behavior(s). Bass also discusses many combinations of these definitions.

Leadership as a Focus for Group Processes

Research in leadership that is focused on group processes goes back to the beginning of the 20th century. Bass (1990b) cites several studies. He includes the pioneering work by Cooley (1902) who believed that “a leader is always the nucleus of a tendency” (as cited in Bass, 1990b, p. 11). Mumford (1906-1907) noted that “leadership is the preeminence of one or a few individuals

in the group in the process of control of societal phenomena” (as cited in Bass, 1990b, p. 11). In his early studies, Barnard (1924b) asserted that a leader is influenced by the desires of group members. Smith (1934) advocated that “the social group that expresses its unity in connected activity is always composed of but two essential positions: the center of the focal activity, and the individuals who act with regard to the center” (as cited in Bass, 1990b, p. 11). Likewise, cited by Bass, Redl (1942) believed that true leadership is concentrated in an individual who is a focal person connecting the group members. Bass (1990b) cites Krecht and Crutchfield (1948) who also view leadership as the focus of group process. They look at a leader as “a primary agent for the determination of group structure, group atmosphere, group goals, group ideology, and group activities” (p. 12).

Leadership as a Means to Induce Compliance

Bass (1990b) states that “the compliance-inducing theorists tended to regard leadership as a unidirectional exertion of influence and as an instrument for molding the group to the leader’s will” (p. 13). Bass bases his statement on several studies that he describes in his handbook and which are summarized briefly below.

Early research in compliance theory was conducted by E. L. Munson (1921) who defined leadership as “the ability to handle men so as to achieve the most with the least friction and the greatest cooperation. . . . Leadership is the

creative and directive force of morale” (as cited in Bass, 1990b, p. 12). Alport (1924) saw leadership as “personal social control” (as cited in Bass, 1990b, p. 12). Moore (1927) thought of leadership as “the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation” (as cited in Bass, 1990b, p. 12). Warriner (1955) advocated yet another definition. He saw leadership as “a form of relationship between persons that requires one or several persons to act in conformance with the request of another” (as cited in Bass, 1990b, p. 13). Bennis (1959) continued this line of thought by stating that “leadership can be defined as the process by which an agent induces a subordinate to behave in a desired manner” (as cited in Bass, 1990b, p. 13).

Bass (1990b), however, suggests that compliance leadership theory has little regard for the recognition of individual rights, desires, and needs. Moreover, the group’s traditions and norms are often ignored in this model. Nevertheless, Bass points out that that in spite of the negative connotation that this theory may have, the fact that leadership is often directive and somewhat authoritarian should not be ignored.

Leadership as the Exercise of Influence

Bass (1990b) contends, “The concept of influence recognizes the fact that individuals differ in the extent to which their behaviors affect the activities of the group” (p. 13). In this model, the relationship between the leader and the

followers is not based on dominance, but rather established by the leader's own example and, hence, influence.

This concept was introduced as early as 1929 when Nash wrote that "leadership implies influencing change in the conduct of people" (as cited by Bass, 1990b, p. 13). Taking it a step further, Tead (1935) and Stogdill (1950) talked about leadership as "the activity of influencing people to cooperate toward some goal which they come to find desirable" (as cited in Bass, 1990b, p. 13). According to Bass (1990b), the importance of exercising influence, preferably a positive influence, through communication with group members was discussed by Shartle (1951a, 1951b) and Tannenbaum, Weschler, and Massarik (1961). Bass (1990b) cites Ferris and Rowland (1981), who in their research also emphasized the impact that a leader's influence has on the attitudes and performance of employees.

Bass (1990b) points out several studies that further link leadership and the process of influence on subordinates. Haiman (1951), Gerth and Mills (1953), Cartwright (1965), Katz and Kahn (1966), and Hollander and Julian (1969) are listed by Bass as researchers who significantly contributed to developing the model of defining leadership as the exercise of influence.

Leadership as a Form of Persuasion

Bass (1990b) recognizes persuasion as a "powerful instrument for shaping expectations and beliefs" (p. 14). He equates persuasion to a form of leadership

that is often seen in political, social, and religious affairs. Leadership styles of Presidents Eisenhower and Truman are used by Bass as examples of persuasive leadership. He quotes Eisenhower's own definition of leadership: "Leadership is the ability to decide what is to be done, and then to get others to want to do it" (p. 14). Truman had a similar definition. In his words, "A leader is a man who has the ability to get other people to do what they don't want to do, and like it" (as cited in Bass, 1990b, p. 14).

Bass (1990b) cites Lippman (1922) who in his studies emphasized that persuasiveness should be long lasting. Followers who truly embrace a leader's expectations and beliefs are more likely to adhere to them for a long time. Extending the definition, some researchers underlined the fact that a persuasive style of leadership is characterized by the absence of coercion (Merton, 1969; Neustadt, 1960; Schenk, 1928, as cited in Bass, 1990b). In other words, when followers freely accept changes, they will be more likely to actively support their leader.

Leadership as a Power Relationship

As summarized by Bass (1990b), Machiavelli, in *The Prince*, lists "steadiness, firmness, concern for maintenance of authority, power, and order in government" (p. 4) as necessary factors in maintaining strong leadership. Lipman-Blumen (1996) contrasts unethical manipulation advocated by Machiavelli with the ethical use of power as a means to an end. He calls this

ethical use of power “denatured Machiavellianism.” Lipman-Blumen believes that such behavior, especially when stripped of self-aggrandizement, is quite relevant in business and the political world. Similarly, Bass (1990b) points out that power maintenance is often the base for political leadership. He uses Janda’s (1960) definition to describe the relationship between a leader and followers and comments, “Leadership is a particular type of power relationship characterized by a group member’s perception that another group member has the right to prescribe behavior patterns for the former regarding his activity as a member of a particular group” (Bass, 1990b, p. 15). An ethical leader will take advantage of this power to connect a group’s members and advance the organizational goals.

Leadership as an Instrument of Goal Achievement

Another way of looking at the meaning of leadership is by defining leadership in terms of its instrumental value in accomplishing a group’s goals and satisfying a group’s needs. The importance of achieving goals and meeting the needs of the group was recognized by early researchers (Bellow, 1959; Cowley, 1928; Knickerbocker, 1948, as cited in Bass, 1990b).

Decades later, scholars continue to study the importance of goals and objectives in leadership. Bass (1990b) cites research by Burns (1978), Bennis (1983), Bass (1985a), and Tichy and Devanna (1986) who see leadership as an ability to create a vision of a goal and help the group to find the ways to achieve it. He quotes former governor of Puerto Rico Luiz Munoz’s definition of

leadership: “A political leader is a person with the ability to imagine non-existing states of affairs combined with the ability to influence other people to bring them about” (as cited in Bass, 1990b, p. 16).

Leadership as an Emerging Effect of Interaction

Bass (1990b) lists Bogart (1929), Pigors (1935), and Anderson (1940) among the first advocates of this theory. Bogart asserted that “as a social process, leadership is that social interstimulation which causes a number of people to set out toward an old goal with new zest or a new goal with hopeful courage—with different persons keeping different places” (as cited in Bass, 1990b, p. 16). Pigors saw leadership as a process affected by individual differences “in pursuit of a common cause” (as cited in Bass, 1990b, p. 16). Anderson saw a leader as an individual who can make the most of individual differences and guide the group towards a common purpose.

In Bass’s (1990b) words, this theory asserts that “an individual often emerges as leader as a consequence of interactions within the group. These interactions arouse expectations that he or she, rather than someone else, can serve the group most usefully by helping it to attain its objectives” (p. 16). This can be illustrated by the example of an individual who time after time rises to the occasion and successfully acts on behalf of the group. Seeing this individual in action, group members develop expectations that s/he will continue to

successfully represent group interests in the future. As a result, such a person becomes an official leader of this group.

Leadership as a Differentiated Role

Proponents of this theory (Gordon, 1955; Sherif & Sherif, 1956, as cited by Bass, 1990b) recognized that individuals “are expected to play more or less well defined roles” (p. 17) in various groups with which they have contact. In other words, this theory emphasizes role differentiation among group members. For example, in various societies, birth and social class make a difference in one’s role in the society.

The degree of contributions by group members is considered an important factor in designating their role among the members. Contributions that are considered as indispensable are often perceived to be leader like (Newcomb, Turner, & Converse, 1965, as cited in Bass, 1990b). Consequently, an individual who contributes to a group in this way is often accepted by others as a leader of that group.

Leadership as the Initiation of Structure

Bass discusses several theorists (Smith, 1935b; Gouldner, 1950; Bavelas, 1960) who believed that leadership is the process of originating and maintaining the pattern or structure of role relationships. He writes, “This group of theorists attempted to define leadership in terms of the variables that give rise to the differentiation and maintenance of role structures in groups” (Bass, 1990b, pp.

17-18). In other words, the extent to which groups organize as a result of stimulus from one individual rather than another is a reflection of leadership as acknowledged by the group.

Gouldner believed that a stimulus from a leader and that from a follower will have a different effect on the group. According to him, a leader's stimulus will have "a higher probability of structuring a group's behavior because of the group-endowed belief that the leader is a legitimate source of such stimuli" (as cited in Bass, 1990b, p. 17). A stimulus from a follower will have a lesser effect on the group's behavior due to his/her smaller role in the group.

Likewise, Homans (1950) and Hemphill (1954), as cited by Bass (1990b), believed that the leader of a group is an individual who "originates interaction" and "initiates a structure in the process of solving problems" (p. 17). And rather than disappear once organized, as suggested by Gibb (1947, as cited in Bass, 1990b), leadership includes both the initiation of organization and the maintenance of such a structure (Stogdill, 1959, as cited in Bass, 1990b).

Leadership as an Act or Behavior

Bass discusses Carter's (1953) work that defined leadership in terms of behavior. Carter's definition stated that "leadership behaviors are any behaviors the experimenter wishes to so designate or, more generally, any behaviors which experts in this area wish to consider as leadership behaviors" (as cited in Bass, 1990b, p. 14). Shartle (1956) saw leadership behavior as "one which results in

others acting or responding in a shared direction” (as cited in Bass, 1990b, p. 14). Hemphill (1949) and Fiedler (1967a) also advocated this meaning. Fiedler drafted the following definition of leadership behavior:

By leadership behavior we generally mean the particular acts in which a leader engages in the course of directing and coordinating the work of his group members. This may involve such acts as structuring the work relations, praising or criticizing group members, and showing consideration for their welfare and feelings. (As cited in Bass, 1990b, p. 14)

In other words, one of the important aspects of leadership behavior involves directing and coordinating group member activities, recognizing their accomplishments, and ensuring their safety and well-being.

Leadership as a Combination of Elements

Bass underlines the fact that from early on researchers began to combine definitions in their attempt to more accurately describe the meaning of leadership. For example, Bogardus (1934) defined leadership as “personality in action under group conditions. . . . [N]ot only is leadership both a personality and group phenomenon, it is also a social process involving a number of persons in mental contact in which one person assumes dominance over the others” (as cited in Bass, 1990b, p. 18). Jago (1982) wrote about the use of noncoercive influence to coordinate the members of an organized group to accomplish the group’s objectives. Bass (1990b) points out that leadership is a set of behaviors “attributed to those who are perceived to use such influence successfully” (p. 18).

Techy and Devanna (1986), cited by Bass (1990b), focused on the combination of power with personality as the necessary traits of the transformational leader. For them, true leaders possess the skills, knowledge, power, and energy that are necessary to bring about a change in others.

To accurately define the meaning of leadership remains a difficult task. Bass (1990b) emphasizes that prior to defining the term a researcher needs to decide which dimension of leadership s/he wants to study. He gives the following guidance:

If one is to make extensive use of observation, then it would seem important to define leadership in terms of acts, behavior, or roles played; its centrality to group process; and compliance with the observed performance, rather than in terms of personality traits, perceived relations, or perceived influence. By contrast, if extensive examination of the impact of the leadership was the focus of attention, then it would seem more important to define leadership in terms of perceived influence and power relations. (p. 18)

Current Literature About Effective Leadership

Leadership is essential to the functioning of an organization (Wren, 1995). Like research literature on the meaning/definition of leadership, research literature about leadership effectiveness covers a wide spectrum and also has a long history. Examples of what is considered to be effective leadership can be found in classic literature. Bass (1990b) points out that Homer's *Iliad* has many heroes/leaders who, in their adventures, demonstrate what are depicted as universally recognized leadership behaviors. Valor, activism, fair judgment, inspiration, wisdom, and even shrewdness and cunningness all are factors that

helped Greek heroes successfully accomplish their deeds. The works of Aristotle and Plato also address useful leadership traits by highlighting the importance of education in effective leaders (Bass, 1990b). Similarly, Confucius discusses a leader's moral behavior as a necessary characteristic of effective leadership behavior. "To become a leader, you must first become a human being," Confucius says (as cited in Senge, 1990, p. 318).

Frequently mentioned in leadership literature is the great man theory. This theory states that the course of history is determined by "great men's" behavior. Goodin (1996) illustrates this with two historical examples. One came from the Bible and another from more current accounts. Goodin points out that without Moses, Jews would not have left Egypt; without Churchill, the British would probably have given up during World War II. In the United States, Andrew Carnegie and John D. Rockefeller are often identified in positive terms as "Captains of Industry" and are considered to be "great men" for giving back to society through philanthropic contributions.

Peter Senge (1990), in *The Fifth Discipline: The Art & Practice of the Learning Organization*, also refers to the great man theory. He writes, "In the West, leaders are heroes—great men (and very occasionally women) who 'rise to the fore' in times of crisis" (p. 320). However, he is quick to point out that this traditional view is based on "assumptions of people's powerlessness, their lack of personal vision, and inability to master the forces of change, deficits which can be remedied only by a few great leaders" (p. 320). He strongly advocates a new

approach to effective leadership, one where leaders are designers, teachers, and stewards.

More recently, leadership effectiveness has been extensively studied from many different perspectives. For example, many successful leadership behaviors have been linked to the effective implementation of changes within organizations (Gupta & Govindarajan, 1984; Fobrun, 1992; Pfeffer, 1994, as cited in Morrison, 2000). However, what is considered to be effective or ineffective often depends on an observer's perception. Research by Lord and Maher (1991) and Foti and Luch (1992) suggests that observers have a preconceived notion of "effective" leadership traits. The more closely a leader's behavior matches the perceiver's implicit ideas of what a "leader" is supposed to be, the more positive the rating of this leader will be. Resistance to new leadership is almost unavoidable when his/her leadership practices violate existing, collectively shared norms and expectations for leaders. Recent work by Hanges and his colleagues on personal perception demonstrates that people resist a new leader when the new leader initially behaves in a manner inconsistent with the perceivers' expectations or stereotypes (Hanges, Braverman, & Rentsch, 1991).

Yukl (1981) identified several ways recent researchers examine leadership effectiveness. In *Leadership in Organizations* he approaches leaders' effectiveness from several points of view. He lists (a) performance and growth of the leader's group, (b) the group's preparedness to deal with challenges, (c) a follower's satisfaction with the leader, (d) followers' commitment to the group

objectives, (e) the psychological well-being and development of followers, (f) the leader's retention of high status in the group, and (g) the leader's advancement to higher positions of authority as outcomes of an evaluation of his/her effectiveness. In Yukl's opinion, the most common method of evaluation for leadership effectiveness is an examination of the consequences of a leader's behavior for his/her followers.

One approach to studying the consequences of a leader's behavior for the followers is through behavioral research. Yukl (1981) names two subcategories of such research: (a) examining the nature of a leader's work, and (b) comparing effective and ineffective leaders' behaviors. Research shows that effective leadership results in positive outcomes and helps build and maintain cooperative relationships. These relationships fall into seven categories: supporting, developing, recognizing, rewarding, team building, conflict management, and networking. Each category is briefly described below.

Supportive Behaviors of a Leader

Supportive behavior is defined as "a variety of behaviors by which a manager shows consideration, acceptance, and concern for the needs and feelings of other people" (Yukl, 1981, p. 118). Yukl points out that Fleishman (1953), Bowers and Seashore (1966), House and Mitchell (1974), and Stogdill (1974) considered supporting behavior as the core component of leadership.

Bass (1990a), in *Handbook of Leadership: A Survey of Leadership and Research*, summarizes the extensive research done on supportive behaviors of a leader. Studies show that supportive behaviors improve interpersonal relationships, increase job satisfaction, and even reduce stress. Furthermore, overall findings point out that job satisfaction, reduced stress, and positive work relationships reduce absenteeism, turnover, and substance abuse among employees (Brief, Schuler, & Van Sell, 1981; Ganster, Fusilier, & Mayes, 1986, as cited in Bass, 1990a).

Developing Behaviors of a Leader

“*Developing* includes several types of managerial behaviors, such as coaching, training, mentoring, and career counseling. These behaviors are used to increase a person’s skills and facilitate his or her job adjustment and career advancement” (Yukl, 1981, p. 124). As a result of developing behaviors in a leader, an improved cooperative relationship between a leader and a follower is formed. Yukl refers to reviews of extensive research about developing subordinates through training that was conducted by Goldstein (1992), Tannenbaum and Yukl (1992), and Wexley and Latham (1991). He also cites studies of Bradford and Cohen (1984) and McCauley (1986). Their research found that developing behavior in leaders is considered an important skill in leadership effectiveness. Effective leaders were also found to be more active in developing skills and confidence among subordinates. Likewise, Douglas and

Schoorman's study (1988, as cited in Yukl, 1981) connected a leader's mentoring of subordinates to employees' higher commitment and job performance.

Recognizing Behavior of a Leader

"*Recognizing* involves giving praise and showing appreciation to others for effective performance, significant achievements, and important contributions to the organization" (Yukl, 1981, p. 30). Employees like to be acknowledged for their accomplishments and appreciate this behavior when their supervisors demonstrate it. Peters and Austin's (1985) quotation summarizes people's feelings about being recognized for their accomplishments: "We are all suckers for brass bands and pats on the back" (p. 305).

The process of individual recognition has at least two purposes. Through recognition, positive and desirable behaviors are reinforced and encouraged. Also, as Yukl (1981) points out, it creates a positive atmosphere, improves interpersonal relations, and, consequently, leads to greater job satisfaction and increased productivity among employees.

Numerous studies support the importance of recognizing employees in the workplace. Kouzes and Posner (1987), Peters and Austin, (1985), and Peters and Waterman (1982) made significant contributions to this field of research. Their writings emphasize the importance of giving praise and view the process of the recognition of accomplishments as an important behavior associated with effective leadership.

Rewarding Behavior of a Leader

“Rewarding is a category that involves giving tangible benefits for effective performance, significant achievements, and helpful assistance” (Yukl, 1981, p. 134). Rewards are very motivating to employees and, at the same time, help to clarify priorities and the importance of various functions in the organization. By rewarding specific acts, a leader in the organization helps to shine the spotlight on what is important.

The role of positive reinforcement has been extensively studied in the past and continues to be of great interest in organizational literature. Yukl (1981) cites research that confirms that positive reward increases an employee's satisfaction and performance (Podsakoff, Todor, Grover, & Huber's research in 1984). These findings were again supported by Yukl and Clemence (1984), Podsakoff and Todor (1985), Yammarino and Bass (1990), and Yukl, Wall, and Lepsinger (1990), as cited by Yukl (1981).

Managing Conflict and Team Building as a Leadership Behavior

Yukl (1981) believes,

The primary purpose of conflict management behaviors is to build and maintain cooperative working relationships with subordinates, peers, superiors, and outsiders. The primary purpose of team-building behaviors is to build a cohesive work unit with strong member identification and a high degree of mutual cooperation. (p. 137)

In organizations, conflict can play a positive or negative role. On the one hand, conflict helps to maintain vigor and helps to generate new ideas. As Heifetz and Linsky (2002) state, “We all learn—and are sometimes transformed—by encountering differences” (p. 101). On the other hand, differences can reduce cooperation and drain group members of time and energy that could be spent on productive work.

Hackman and Morris (1975), Dyer (1977), Brown (1983), and Robbins (1974) are cited by Yukl (1981) as examples of research conducted on team work and conflict management. A leader who can create a positive work environment with a strong sense of teamwork will be more likely to reduce conflict. Team building is seen as an important factor in subordinate identification with the organization and its vision (Bennis & Nannus, 1985; Bradford & Cohen, 1984; Peters & Austin, 1985; Peters & Waterman, 1982; Tichy & Devanna, 1986, as cited in Yukl, 1981). Greater identification with the organization consequently reduces chances for conflict. Leaders who are able to build strong teams are usually seen as effective leaders.

Networking

“*Networking* includes a wide variety of behaviors intended to develop and maintain contacts with people who are important sources of information and assistance, both inside and outside the organization” (Yukl, 1981, p. 145). The process of networking is used to obtain information, to support, to advise, and to

monitor events. Leaders use different types of networking to accomplish different purposes (Kaplan, 1986, as cited in Yukl, 1981).

Cited by Yukl (1981), Kanter (1983), Kaplan (1984, 1986), and Kotter (1982) conducted descriptive research that connected the process of developing important contacts within and outside an organization to effectiveness of leadership behavior. Their findings confirmed that networking is viewed positively and is regarded to be effective leader behavior.

Senge (1990) used the term “network leaders” when discussing the meaning of leadership. He sees network leaders as “helpers, seed carriers, and connectors” (p. 319). They stay in close contact with other leaders in building an organization and integrating new practices. Senge emphasized that networking leaders are catalysts in connecting departments and organizations as well as spreading innovative ideas and creating a base for their support.

Likewise, Heifetz and Linsky (2002) and White, Harvey, and Kemper (2007) discussed the importance of networking. Referring to it as “building personal relationships,” Heifetz and Linsky (2002) see networking as the “critical resource” of access (p. 75). Because access to others is so critical to success, they advise that “the greatest care is given to creating and nurturing networks of people whom one can call on, work with, and engage in addressing the issue at hand” (p. 75).

Leadership and Culture

The majority of research studies on leadership in the second half of the 20th century were carried out in the United States, Canada, and Western Europe (Den Hartog & Dickson, 2004; House et al., 2004; Yukl, 1981). The difference in North American and Western European research is seen in the researchers' approach to studying leadership. Western European studies usually deal with the social, legal, and political context of leadership. North American leadership theories mainly focus on leader-group interaction. However, the terms "Western-dominated," "Eurocentric," or "North American" are frequently used interchangeably when referring to leadership research in the western hemisphere.

North American research is characterized by an individualistic rather than a collectivistic approach and stresses rationality rather than ascetics, religion, or superstition. Incentives are examined from an individual rather than group perspective and emphasize a follower's responsibilities. North American theories also assume that the motivation of the workforce is hedonistic rather than altruistic (House, 1995). From a North American perspective, self-interest plays a more prevailing role than caring for others. Values of pleasure, comfort, and self-enjoyment have much higher priority than values of benevolent kindness and generosity towards others.

Likewise, Hofstede (1993) addresses the prevalence of Western-trained researchers' points of view. He writes, "In a global perspective, U.S.

management theories contain several idiosyncrasies not necessarily shared by management elsewhere” (p. 81). He lists three such idiosyncrasies: a stress on market process, a stress on the individual, and a focus on managers rather than workers.

Many American-based business leaders develop their leadership styles on models that came from North America which reflect a “domestic” perspective. Not surprisingly, they work best with subordinates who have a cultural background and orientation similar to their own (Jackofsky et al., 1998).

Although less frequently than in the past, North American theories continue to be applied to non-Western leadership research today. Den Hartog and Dickson (2004) refer to this tendency as “North American bias.” Boyacigiller and Adler (1991) also pointed out that theories and concepts developed in one country are not necessarily applicable in other countries. In other words, what works in the United States may not work in Japan, France, or Egypt. Effective leadership in one culture does not mean that it will be perceived and considered the same way in another culture. Den Hartog and Dickson (2004) summarize the importance of taking culture into consideration when studying leader effectiveness:

When applying models in one cultural context that were developed in a different cultural context, we need to carefully consider the role that cultural differences might play and how such differences may affect the meaning, enactment, and effectiveness of leader behaviors. (p. 254)

Globalization and the Need for a Global Leader

Taking other people's culture into consideration in an organizational setting is especially relevant today. The trend towards globalization of corporations and businesses and evolution towards greater global awareness is on the rise (Ayman, Kreicker, & Masztal, 1994).

In literature the terms *global* and *international* are often used interchangeably. However, in cross-cultural research distinction is made between the two concepts (Adler & Bartholomew, 1992; Ayman et al., 1994). When describing the two terms, Ayman et al. (1994) say, "*International* refers to an exchange across nations, whereas *global* represents a sense of unity across multiple borders" (p. 64). Their summary of the two approaches in organizational management that were developed by the Society for International Education, Training, and Research is presented in Table 4.

Table 4

Attributes for International and Global Approaches in Organizational Management

Internationalism	Globalism
More ethnocentric	Looking widely for resources
Intention more self-serving	More cultural exchange takes place
More two-way interaction	Multidimensional, not just two-way interaction
Minimal cultural synergy	Holistic, expansive, all-inclusive interaction
Limited interaction	Interconnected structure
Focus on "me" and "my"	Interdependency
Narrow vision	Similarities for all human beings
Well-traveled	Forget (minimize) differences
Company philosophy directed from headquarters	Deeper understanding
	Focus on global philosophy
	Respect other's needs

Attributes listed in the internationalism column reflect a “we” versus “them” attitude. In contrast, globalism is characterized by a collective awareness and inclusive perspective. Business that is classified as *international* has a tendency to keep the employees of different countries separated. In a global organization, multicultural exchange results in organizational synergy. Furthermore, in global corporations “the country’s norms and values do not dominate the way work is conducted” (Ayman et al., 1994, p. 63). All employees’ values and norms are respected and taken into consideration when running a business. Interaction between employees is multidimensional, not just “us” versus “them.” An all-inclusive approach and interconnectedness are practiced. The consequences of true globalism are seen in deeper understanding, mutual respect, and stronger bonding among the employees.

Likewise, Adler and Bartholomew (1992) distinguish between international and global (they use the term “transnational”) managers. They also point out that traditional international managers are focused on a single country, are experts in one culture, and integrate foreign employees into an existing organizational culture. Global managers, on the other hand, learn about many cultures. They work and learn from many cultures simultaneously and use cross-cultural interaction skills on a daily basis.

The need to acknowledge the important role culture plays in business and in the improvement of the human condition is no longer something that can be

ignored. Researchers, businessmen, and authors continue to point to increasing globalization (Adler & Bartholomew, 1992; Ayman et al., 1994; Boyacigiller & Adler, 1991; Friedman, 2005; Gregersen, Morrison, & Black, 1998; House et al., 2004; Javidan, Dorfman, De Luque, & House, 2006; Javidan & House, 2001; Morrison, 2000).

Today's world, to use Friedman's (2005) words, is flat. House et al. (2004) illustrate this by quoting Friedman's (1997) humorous description of asking for directions in Jakarta:

So, I was visiting a businessman in downtown Jakarta the other day and I asked for directions to my next appointment. His exact instructions were: "Go to the building with the Armani Emporium upstairs—you know, just above the Hard Rock Cafe—and then turn right at McDonald's." I just looked at him and laughed, "Where am I?" (p. 4)

The world is changing rapidly. Countries that in the past were not economically significant have emerged in the global market. The GLOBE study (House et al., 2004) cites several revealing examples:

In the 1990s international flows of investment have increased by more than three-fold. In developing countries this number has grown six-fold. Further, in 2001 China replaced the U.S. as the leading recipient of foreign investment at an estimated value of \$52 billion U.S. dollars. . . . During the past decade the world experienced an unprecedented volume of cross-border mergers and acquisitions. (p. 4)

As a result of globalization, American corporations and the American way of doing business began to lose their dominance, particularly in the last decade. For example, the 1963 list of the world's 500 largest industrial corporations included 67 U.S.-based companies. By 2001 only 37 U.S. companies remained

on the list. Europe, in 2001, had 42 companies on the list, thus surpassing the U.S. In 2008, while the total number of U.S. companies remained the same, the number of European-based companies increased to 49. Furthermore, the growth of developing countries such as China, South Korea, India, Brazil, Russia, South Africa, Kenya, and many others has also caused a shift in power and wealth. The influence of these developing countries on the global market is quite significant as they conduct business around the world.

Globalization, however, does not mean that cultural differences are not important (Gregersen et al., 1998; Javidan et al., 2006; Morrison, 2000). Rather, global economic growth produces political confidence and national pride in developing countries and their citizenry. Consequently, “the push for globalization” will be followed by “the pull of nationalism” (Anonymous, 2008, n.p.). For instance, it was widely thought that the spread of modern technology, the Internet, and news media, such as CNN, would lead to a more widespread use of English as a dominant news source throughout the world. Initially, this appeared to be the case. However, in what Zakaria calls *Phase Two*, BBC and Sky News began to gain popular support. Now, one finds that many localized versions of CNN have appeared and gained favor around the world. The Middle Eastern Al Jazeera and New Delhi NDTV are two examples that immediately come to mind. This rising importance of local languages and cultures is supported by the GLOBE study, which points out that with the disappearance of economic borders, the cultural barriers between societies could increase.

In the past, the U.S. was, undisputedly, the world's leading nation. Today, the emergence of other countries in the global market presents a challenge to the U.S. position. The "rise of the rest," as Zakaria (2008) calls this phenomenon, will require a major change in the way the U.S. deals with the rest of the world. The North American approach to leadership that worked for the U.S. in the past may no longer be as useful.

Globalization also means that businesses increasingly interact with diverse employees, customers, suppliers, competitors, and creditors. Sensitivity to the cultural preferences of global customers and employees becomes important in order to succeed. The GLOBE study cites several examples. McDonald's serves wine and salads with hamburgers in France. The Maharaja Mac, made of mutton, is served in India, where eating beef is taboo. Middle Easterners buy toothpaste that tastes spicy instead of minty. The Japanese prefer herbs in their medicine (House et al., 2004).

Researchers (Den Hartog, House, Hanges, Ruiz-Quintanilla, & Dorfman, 1999; House et al., 2004) point out that the most important challenge in running a successful business or organization is a leader's ability to acknowledge and appreciate cultural differences. Knowing and respecting the cultural values and practices of people in the organization enable its leaders to build positive working relationships with their employees. In contrast, research shows that adhering to a model that is specific to the country or society of a given leader does not work in other settings (Chaney & Martin, 2000; Dorfman et al., 1997; Hofstede, 2001;

House et al., 2004; Morrison, 2000; Triandis, 2004). Norms, values, customs, and traditions are an integral part of culture. People interact according to expected cultural norms. Forcing others to accept something that is alien to them results in frustration, miscommunication, conflict, and an overall negative work environment.

Other contemporary researchers (Boyacigiller & Adler, 1991; Hofstede, 1984; Kluckhohn & Strodtbeck, 1961) also support the belief that a global leader must be sensitive to culture-specific, preferred behaviors, working within hierarchies, and the importance of ethics and risk-taking within cultures. Flexibility and open-mindedness to other people's way of doing business are some of the behaviors that are valued in a global leader. However, as pointed out by Den Hartog et al. (1999), the "North American bias" about what is considered effective leadership is hard to overcome. For example, directness and frankness of many American leaders are often offensive to many people in Asia, Latin America, and the Nordic European countries (House et al., 2004; Javidan & House, 2001). Lack of awareness of such preferences and/or the belief in the universality of effective leadership behaviors often have negative consequences for leaders who strictly follow Western leadership models.

The Concept of Universality in Cross-Cultural Research

The concept of universality in contemporary cross-cultural research about preferred leadership behaviors has gained significance in the last 2 decades. Etic

(genotypic) and emic (phenotypic) approaches are frequently mentioned when discussing culturally contingent and universal leadership behavior (Den Hartog et al., 1999; Den Hartog & Dickson, 2004; Dickson, Den Hartog, & Mitchelson, 2003; Dickson, Hanges, & Lord, 2001; Dorfman & Howell, 1988; Earley & Erez, 1997; House et al., 2004; Scandura & Dorfman, 2004; Zagoršek, 2004).

Originally introduced by Pike (1967) in the field of cross-cultural psychology, the terms *etic* and *emic* were coined by analogy with “phonetic” and “phonemic” in the field of descriptive linguistics. The terms were later refined by Berry (1969) and are used today in cross-cultural studies. Den Hartog et al. (1999) give the following definitions and explanations of the terms:

Etic (cross culturally generalizable) behaviors are those that can be compared across cultures using common definitions and metrics. An *emic*, culture specific, analysis of these behaviors would focus on behaviors unique to a subset of cultures or on the diverse ways in which etic activities are carried out in a specific cultural setting. (p. 225)

In other words, as the authors state, the “*emic* approach in cross-cultural leadership studies examines behaviors through the eyes of people native to a particular culture” (p. 225).

Dickson et al. (2003) point out that contemporary cross-cultural research often attempts to identify etic and emic leadership behaviors across cultures. However, research findings suggest that the concept of universality lacks specificity and, for this reason, should be further refined. According to Bass (1997), in leadership studies universality can mean many different things. For this reason, recent studies have been conducted to differentiate between the various

degrees of universality. For instance, Dickson et al. (2003) cite work by Lonner who, as early as 1980, identified several types of universal relationships. Their article categorizes Lonner's universals into three groups: the *simple*, the *variform*, and the *functional universals*. Based on Lonner, Dickson et al. (2003) provide the following descriptions of these universals:

The *simple universal* is a phenomenon that is constant throughout the world. Specifically, a simple universal occurs when means do not vary across cultures, in other words, when a general principle and its enactment are the same across cultures.

The *variform universal* refers to cases in which a general statement or principle holds across cultures, but the enactment of this principle differs across cultures (i.e., culture moderates the relationship);

The *functional universal* occurs when the within-group relationship between variables is the same across cultures. In other words, within-country correlations between variables are nonvariant across cultures. (pp. 732-733)

Bass (1997) further expanded on these three concepts by adding two more relevant definitions of universality that include the *variform functional universal* and the *systematic behavioral universal*:

The *variform functional universal* occurs when the relationship between two variables is always found, but the relationship's magnitude changes across cultures;

The *systematic behavioral universal* is a principle or theory that explains "if-then" outcomes across cultures and organizations. Systematic behavioral universals involve theories that claim either: a) a sequence of behavior is invariant over cultures or, b) the structure and organization of a behavioral cluster are constant over cultures. (p. 733)

Zagoršek (2004) took the concept of universality a step further by examining it at three separate levels, which he calls *construct*, *score*, and *functional*. He contends that the main question at the *construct* level is whether

the structure and meaning of the leadership construct is the same across cultures. For example, does the idea of participative leadership have the same meaning across cultures? At the *score* level, “the similarities and differences in average scores across cultures are examined” (p. 168). In this case, the question about the average use of participative leadership can be asked. Is it the same between cultures? At the final, *functional* level, “relationships between the studied construct and other constructs are examined” (p. 170). For instance, does the relationship between participative leadership and group effectiveness or employee satisfaction vary or stay the same among countries?

Zagoršek (2004) also states that each level is further characterized by a different degree of cross-cultural variation. The lesser the degree of variation between the cultures, the greater the degree of universality that can be found among them. If there are more similarities among cultures than differences, a moderate or weak form of universality is present. If, on the other hand, differences prevail and similarities are shared to a lesser degree or are absent, the construct is culturally contingent (culture-specific).

The need to distinguish between various degrees of universality is increasingly supported by research (Dickson et al., 2003; Scandura & Dorfman, 2004). Dickson et al. (2003) list studies by Robie, Johnson, Nilsen, and Hazucha (2001), Silverthorne (2001a), and Dorfman et al. (1997). Their research supports the hypothesis that simple universality of leadership skill dimensions is only partially realized. Robie et al. studied the criticality of the managerial skill

dimensions in seven European countries and the United States. Silverthorne examined effective and ineffective personality data of mid-level managers in China, Thailand, and the United States. Dorfman's study was conducted in Japan, South Korea, Taiwan, Mexico, and the United States. The sample included managers who were asked to evaluate leadership behaviors of their supervisor. In all three studies the support for the existence of simple universals was weak.

Recognizing the lack of strong evidence for simple universals, contemporary researchers in cross-cultural studies tend to expand the studies of variform and variform functional universals in leadership behaviors (Den Hartog et al., 1999; Dickson et al., 2003). These universals often overlap and are perceived as being classified as simultaneously universal and culturally contingent. Zagoršek (2004) summarizes this trend:

The universality of leadership is not a dichotomous category with two opposite ends, but is a continuous scale with varying degrees of universality. On one end there are culture-specific phenomena that cannot be transferred across cultures. In the middle, there are phenomena that share some similarities between cultures. On the other end, there are phenomena that are exactly the same in all respects in all cultures studied. (pp. 175-176)

The question of the universal endorsement and cultural contingency of leadership behaviors was recently addressed by the GLOBE study conducted under the leadership of Robert J. House of the Wharton School at the University of Pennsylvania (2004, 2007). The study focused on simple and variform universals. More specifically, it attempted to identify leadership behaviors that are

constant and those that vary slightly, especially in their behavioral enactment, across cultures. The GLOBE's findings strongly supported universal endorsement of specific aspects of charismatic/transformational leadership behaviors (Den Hartog et al., 1999; House et al., 2004). The study identified 22 behaviors that were perceived as universally positive, 8 behaviors that were thought to impede effective leadership (universally negative), and 35 behaviors that were culturally contingent.

Researchers have also found that certain styles of leadership—for example, transformational and, to a lesser degree, transactional behaviors—are preferred in many cultures (Bass, 1997; Den Hartog, Van Muijen, & Koopman, 1997; Koh, Steers, & Terborg, 1995). While these style preferences might be universal, the ways in which leaders in various cultures act out these concepts often differ (House, Wright, & Aditya, 1997). As an example, these authors discuss the charismatic leader. In most cultures, charismatic leaders are perceived as positive role models who bring vision and inspire their followers. In turn, the followers show respect and trust such leaders. However, as House et al. point out, the manner in which charisma is enacted differs significantly from individual to individual and from culture to culture. For example, charisma can be expressed through a high degree of assertiveness, as seen in the behavior of John F. Kennedy and Winston Churchill, both westerners. Charisma can be also expressed in a very subdued and nonaggressive manner, as seen in examples of

leaders from non-Western cultures like Aung Sun Suu Kyi, a Nobel Peace Prize recipient for her pursuit of democracy in Burma, and India's Mahatma Gandhi.

Likewise, Bass (1997) points out that specific behaviors differ significantly from one culture to another in spite of universal acceptance of transformational and transactional leadership styles. He writes, "Indonesian inspirational leaders need to persuade their followers about the leaders' own competence—a behavior that would appear unseemly in Japan" (p. 132).

In summary, research about the universality or cultural contingency of leadership behaviors continues to be of interest in cross-cultural leadership studies. The difference between the two is not always quite clear. However, most current researchers agree that there is a difference. Whereas preference for certain leadership styles and behaviors may be universally acceptable, the enactment of specific "common" behaviors is often culturally contingent (Den Hartog et al., 1999; Den Hartog & Dickson, 2004). Subsequently, the enactment can be determined by measurable characteristics of the cultures, generally referred to as cultural dimensions (Dickson et al., 2003).

Cultural Dimensions and Their Relationship to Leadership

Hofstede's (1984) framework for defining cultural dimensions is widely recognized and used in contemporary research about leadership and cultural influence. His original study, based on a survey among IBM employees and managers, was conducted in over 40 countries. In Hofstede's "Homepage: A

Summary of My Ideas About National Culture Differences” (n.d.), his original four cultural dimensions—power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity—are discussed briefly.

Power Distance

Hofstede (n.d.) defines power distance as “the extent to which the less powerful members of organizations and institutions (like family) accept and expect that power is distributed unequally” (n.p.). The inequality that is represented in this definition is endorsed by followers as much as the leaders. Cultures and organizations high in power distance are characterized by many layers of command. Leaders are seen as well-meaning autocrats who expect obedience and full compliance from their followers. China, Mexico, and the Philippines have a high power distance index. Finland, Israel, and the Netherlands have a relatively low power index.

In high-power-distance countries, leaders depend on rules and procedures. They also rely more on their own experience and normally do not include their subordinates in the decision-making process (Smith et al., 2002). For example, France rates high in power distance. French managers are highly respected based on their position. French subordinates are expected to consult with their supervisor before taking action. By contrast, Denmark’s index for power distance is much lower than in France. A Danish supervisor will be more likely to mingle with his/her subordinates without fear of losing respect. Subordinates’

respect for a manager in Danish society is usually based on a manager's performance and not on the position or title s/he has (Schramm-Nelsen, 1989; Sondergaard, 1988, as cited in Hofstede, 2001).

Uncertainty Avoidance

The uncertainty avoidance continuum "deals with a society's tolerance for uncertainty and ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations" (Hofstede, n.d., n.p.). Societies rated high in uncertainty avoidance try to minimize surprising, unforeseen situations. For this reason, there is a strong tendency to enforce social norms, rules, and regulations. Individuals in such cultures value career stability and job expertise.

Cultures that have greater acceptance of uncertainty are more tolerant of different opinions and novel ideas. People from such societies are more flexible in their roles and are characterized by greater mobility. A study by Stewart, Barsoux, Kieser, Ganter, and Walgenbach (1994) compared German and UK managers. The findings showed that career mobility was more important to British employees than to Germans. By contrast, German employees valued staying in one job and developing expertise in one's field of work. Additionally, while British managers valued resourcefulness and improvisation, German managers emphasized the importance of reliability and punctuality.

Managers and workers in societies that are high in uncertainty avoidance prefer to work where there are clear organizational norms, rules, and procedures. The workforce in countries that are low in uncertainty avoidance is more supportive of those who are willing to break organizational rules and regulations in order to overcome organizational inertia (Den Hartog & Dickson, 2004).

Individualism Versus Collectivism

Individualism and its opposite, collectivism, are defined by Hofstede (n.d.) as “the degree to which individuals are integrated into groups” (n.p.). Individualistic societies are characterized by loose ties between their members. In such societies individuals are expected to be responsible for themselves and their immediate family members. By contrast, collectivistic societies are characterized by strong ties to their group right from the birth. These ties not only include one’s immediate family, but they extend to other relatives and members of that group. In exchange for loyalty, an individual receives support and protection from the group.

Schwartz (1999), like Hofstede, points out that society plays an important role in deciding to what degree its members are embedded in the group. High embeddedness means a higher degree of collectivism and a higher degree of participation by members with the group and its goals. Schwartz states that organizations play an important role in their members’ lives as well. There are

expectations that members will be loyal to the work group and actively support its goals.

In cultures that are autonomous, individuals are seen as separate entities and find their life meaning in their own uniqueness and not from belonging to a specific group. Leaders in autonomous organizations tend to encourage independent ideas and encourage their subordinates to carry them out (Schwartz & Sagie, 2000).

Masculinity Versus Femininity

Hofstede (n.d.) defines masculinity and its opposite, femininity, as “the distribution of roles between the genders” (n.p.). This dimension also refers to the degree to which assertiveness and competitiveness are tolerated in a society. Societies high in masculinity emphasize toughness, acquisition of goods, and lesser concern for others. Men are expected to be strong and assertive, while women are expected to be warm and tender. By contrast, feminine societies, such as Sweden, Norway, and the Netherlands, emphasize positive social relationships, quality of life, and care for others. Both men and women in feminine societies are expected to be modest and tender.

Being both aggressive and assertive often has a positive connotation in North American theories of leadership behaviors. *Aggressive* “implies being tough, fast, and forceful as opposed to weak and vulnerable” (Den Hartog & Dickson, 2004). In addition to aggressiveness and assertiveness, the masculine

leader is seen as a decisive individual who will not hesitate to do what needs to be done to win. By comparison, the leader in a feminine society is more intuitive than tough, blends with his/her group, and prefers to seek consensus. Hofstede (2001) contends that Japan, Austria, Italy, Mexico, Germany, the United Kingdom, and the United States are examples of masculine cultures. Sweden, Norway, the Netherlands, and Costa Rica are examples of feminine societies.

Den Hartog and Dickson (2004) point out that assertiveness is also linked to the preferred use of language and “affects the way in which leaders present themselves in order to effectively influence others” (p. 257). Being direct, clear, explicit, and speaking one’s mind is often encouraged in North American leadership behavior (Holtgraves, 1997). On the other hand, less assertive cultures emphasize the importance of face saving, respect, politeness, and indirectness in conversations. Holtgraves illustrates masculinity and femininity dimensions by using a Korean versus American example. He sees Koreans as far less direct than Americans in interaction. Likewise, Chinese prefer a less direct approach in their interaction. The notion of *mianzi* (face saving) is highly respected and valued by the Chinese. It is very important to them because of its strong roots in Confucianism, which prescribes specific behaviors in order to preserve people’s dignity and esteem. The Chinese believe that being direct and saying exactly what one means or feels may cause others to lose their self-esteem or personal dignity. As long as a person conforms to the expected

behaviors, as prescribed by Confucianism, this person's *mianzi* is maintained (Chhokar, Brodbeck, & House, 2008).

Similarly, as cited by Den Hartog and Dickson (2004), Trompenaars and Hampden-Turner (1997) conducted research to study the extent to which society expects its members to control their emotions. What is acceptable or considered improper in handling one's emotions varies greatly from culture to culture. In some cultures (for example, Italian) having a loud, heated debate is quite acceptable. In others, such as the Chinese culture, subdued and controlled conduct is preferred.

In summary, Hofstede's seminal study evaluated different societies, their norms, and values according to four cultural dimensions: power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity. The study found significant differentiation in these dimensions among cultural groups. The findings of Hofstede's study raised awareness of the role that culture plays in people's interactions and laid a strong foundation for future studies. One such study, the GLOBE study, was conducted decades later under the leadership of Robert House.

Overview of the GLOBE Study

The interrelationships between societal culture, organizational culture, and organizational leadership were addressed by the GLOBE study. The study was conducted by over 150 scholars under the leadership of Robert House, and

involved 62 societies around the world. The main objective of the study was “to develop and predict the impact of specific cultural variables on leadership and organizational processes and the effectiveness of these processes” (House, Javidan, & Dorfman, 2001, p. 492). For this purpose, the GLOBE researchers developed the following working definitions of *organizational leadership* and *culture*:

Organizational leadership: the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members. . . .

Culture: shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across the generations. (House et al., 2004, p. 15)

The GLOBE research attempted to answer the following six questions:

1. Are there leader behaviors, attributes, and organizational practices that are universally accepted and effective across cultures?
2. Are there leader behaviors, attributes, and organizational practices that are accepted and effective only in some cultures?
3. How do attributes of societal and organizational cultures influence whether specific leader behaviors will be accepted and effective?
4. How do attributes of societal and organizational cultures affect selected organizational practices?
5. How do attributes of societal cultures affect the economic, physical and psychological welfare of members of the societies studied?
6. What is the relationship between societal cultural variables and international competitiveness of the societies studied? (p. 10)

The GLOBE's Study of Societal Clusters

The 62 societies studied by the GLOBE researchers were further grouped into 10 societal clusters according to their common traits (House et al., 2004).

Each society belonged to one of the four geographical regions: Europe, the

Americas, Africa, and Asia. Each geographical region was then divided into several clusters.

The European region was subdivided into five independent clusters: Anglo, Latin Europe, Nordic Europe, Germanic Europe, and Eastern Europe. The Americas included the Latin America cluster. Africa had two components: Middle East and Sub-Saharan Africa clusters. Finally, Asia had two clusters: Southern Asia and Confucian Asia.

The Anglo Cluster

The GLOBE's rationale for grouping certain societies under the Anglo cluster included "ethnic and linguistic similarities and migration patterns originating centuries ago from the area now identified as Northern Europe" (House et al., 2004, p. 183). These societies are characterized by what is called today an Anglo-Saxon (English) culture. The cluster included England and societies dominated by the English. These included Australia, South Africa (White sample), Canada, New Zealand, Ireland, and the United States.

The Nordic European and Germanic European Clusters

The Nordic European cluster includes Scandinavian countries. The GLOBE study combined Sweden, Norway, and Denmark in this cluster. The Germanic European cluster combined societies that use the German language and share a distinctive German culture (House et al., 2004). The Germanic

cluster included the Netherlands, Austria, Switzerland, former East Germany, and former West Germany.

The Latin European Cluster

The Latin European cluster was historically influenced by Roman culture and to some extent religion (Roman Catholicism). However, more than religion was considered by GLOBE researchers (House et al., 2004) for this grouping. The cluster also included the people of Israel whose ancestors during past persecutions either converted to Catholicism or fled their country to Eastern Europe or France. These Jews continued to maintain societal and business ties with these regions. Much later, a new generation of Jews was able to establish their own country, Israel. Many Jews chose to settle there. However, like their cultural and business ancestors, these Jewish people are considered to be connected to the countries of their forefathers. In addition to Israel, Italy, Portugal, Spain, France, and Switzerland (French speaking) are all part of the Latin European cluster.

The Eastern European Cluster

The Eastern European cluster was based partially on domination by the former Soviet Union (House et al., 2004). The cluster was composed of countries that were ruled or were strongly influenced by the former USSR. A country's historical background was also taken into consideration by the researchers as they formed this cluster. For example, Greece was included due to its strong

connections to Romania. Based on their history and religion, Greece and Romania have closer ties to each other than do Greece and Spain. Likewise, Greece and Russia have a similar religion and alphabet. Eight countries became a part of this cluster: Hungary, Russia, Kazakhstan, Albania, Poland, Greece, Slovenia, and Georgia.

The Latin American Cluster

The Latin American cluster shared Catholicism as a common religion, as well as a common “Roman law heritage and a common Iberian colonial past, and present day patterns of social organization” (House et al., 2004, p. 186). The people in this cluster speak Spanish or Portuguese. This cluster includes Costa Rica, Venezuela, Ecuador, Mexico, El Salvador, Colombia, Guatemala, Bolivia, Brazil, and Argentina. The United States and Canada were not included in this cluster due to their common English language. With the exception of Quebec, English is the official language in both countries, which explains their strong ties to the Anglo cluster.

The Middle Eastern Cluster

The Middle Eastern cluster (Northern Rim) has its origin in the Near Eastern civilization of North Africa and West Asia. This culture has existed since at least pre-Sumerian times. Over the centuries the cluster has been shaped by Islamic moral and legal codes. These countries are also characterized by the use of the Arabic language and the geographic features of the Nile River and the

Sahara Desert (House et al., 2004). The Middle Eastern cluster includes Qatar, Morocco, Turkey, Egypt, and Kuwait.

The Sub-Saharan cluster

The Sub-Saharan Africa (Central and Southern Rim) cluster is characterized by vast diversity in ethnicity, religion, and language in the Central and Southern Africa Rim (House et al., 2004). Namibia, Zambia, Zimbabwe, Nigeria, and South Africa (Black sample) are included in this cluster.

The South Asian Cluster

The South Asian cluster's common trait is "continuous development of cultural sequence in the Greater Indus Valley" (House et al., 2004, p. 188). Its distinctive features, based on its past, were peaceful and interactive coexistence with diversity, and the recognition and tolerance of various religions. These societies are also characterized by a rich interaction of spirituality, psychology, philosophy, morality, politics, and economics. All of these societies have some connections to either the Arab or Chinese cultures. The cluster includes Iran, India, Indonesia, the Philippines, Malaysia, and Thailand.

The Confucian Asian Cluster

The Confucian Asian cluster was grouped together based on the historical influence of China and Confucian philosophy and was conducted in Taiwan, Singapore, Hong Kong, South Korea, China, and Japan. This cluster's societal

norms and practices strongly reflect Confucian teachings, which are basically the roots of Chinese culture (House et al., 2004). Confucianism emphasizes learning through a hierarchical and family-modeled institution, diligence, self-sacrifice, and delayed gratification. The Confucian ethic focused on “the quality of relationships that a person should try to maintain, and the social and civic duties of a person for living a healthy social life and creating a healthy civic society” (p. 286).

The GLOBE Study Cultural Dimensions

The study identified nine major attributes of culture which the researchers called *cultural dimensions*. Six out of nine cultural dimensions were based on Hofstede’s (1984) original dimensions. The other three were developed by the GLOBE researchers (House et al., 2004) using previous cultural research by Triandis (1995), Kluckhohn and Strodtbeck (1961), and McClelland (1961). The nine cultural dimensions used in the GLOBE study were Uncertainty Avoidance, Power Distance, Institutional Collectivism, In-Group Collectivism, Gender Egalitarianism, Assertiveness, Future Orientation, Performance Orientation, and Humane Orientation.

The GLOBE study provides the following descriptions for each dimension:

1. *Uncertainty Avoidance* is defined as the extent to which members of an organization or society strive to avoid uncertainty by reliance on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events.
2. *Power Distance* is defined as the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.

3. *Collectivism I: Societal Collectivism* reflects the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.
4. *Collectivism II: In-Group Collectivism* is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.
5. *Gender Egalitarianism* is the extent to which an organization or a society minimizes gender role differences while promoting gender equality.
6. *Assertiveness* is the degree to which individuals in organizations or a society are assertive, confrontational, and aggressive in social relationships.
7. *Future Orientation* is the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification.
8. *Performance Orientation* is a degree to which an organization or society encourages and rewards group members for performance improvement and excellence. This dimension also includes the future-oriented component of the dimension called Confucian Dynamism by Hofstede and Bond (1988). Confucian Dynamism is defined as “acceptance of the legitimacy of hierarchy and valuing of perseverance and thrift, without undue emphasis on tradition and social obligations that could impede business initiatives” (Human Resource Management Guide, 2008).
9. *Humane Orientation* is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others. (House et al., 2004, pp. 11-13)

According to House et al. (2004), in the GLOBE study, the *Uncertainty Avoidance* and *Power Distance* dimensions closely parallel Hofstede’s original dimensions by the same name. However, Hofstede’s (n.d.) dimension labeled *Individualism* was divided into two categories by the GLOBE researchers: *Collectivism I (Societal Collectivism)* and *Collectivism II (In-Group Collectivism)*. Likewise, Hofstede’s single *Masculinity* dimension was split into two dimensions to reflect *Gender Egalitarianism* and *Assertiveness*. House et al. (2004) further

point out that Kluckhohn and Strodtbeck's (1961) *Past, Present, and Future Orientation* became the base for GLOBE's *Future Orientation* dimension. McClelland's research on the need for achievement was reflected in the GLOBE's *Performance Orientation* dimension. *Humane Orientation* was derived from Kluckhohn and Strodtbeck's (1961) work on the *Human Nature Is Good* versus *Human Nature is Bad* dimension and Putnam's (1993) work on the *Civic Society*.

Leadership Behaviors of Culturally Endorsed Implicit Leadership Theories

In addition to nine cultural dimensions, the GLOBE study identified six major global leadership behaviors of culturally endorsed implicit leadership theories (CLTs), also referred to as leadership dimensions. Each leadership dimension identified by the GLOBE study includes a number of subcategories. The six leadership dimensions were charismatic/value-based, team-oriented, participative, humane-oriented, autonomous, and self-protective leadership. The GLOBE study describes these dimensions in the following manner:

1. "*Charismatic/Value-Based leadership*. A broadly defined leadership dimension that reflects the ability to inspire, to motivate, and to expect high performance outcomes from others based on firmly held core values" (p. 14). This dimension includes six additional leadership subcategories: "(a) visionary, (b) inspirational, (c) self-sacrificing, (d) possessing integrity, (e) being decisive, and (f) being performance-oriented" (p. 14).

2. *“Team-Oriented leadership.* A leadership dimension that emphasizes effective team building and implementation of a common purpose or goal among team members” (p. 14). It consists of five additional subcategories that include the following leadership behaviors: “(a) collaborative team orientation, (b) team integration, (c) diplomacy, (d) malevolence (reverse scored), and (e) administrative competence” (p. 14).

3. *“Participative leadership.* A leadership dimension that reflects the degree to which managers involve others in making and implementing decisions” (p. 14). “Non-participative” and “autocratic” (both reverse scored) were the only two subcategories in this dimension.

4. *“Humane-Oriented leadership.* A leadership dimension that reflects supportive and considerate leadership that includes compassion and generosity” (p. 14). Two subcategories, (a) modesty and (b) humane orientation, were included in this dimension.

5. *Autonomous leadership.* Newly defined by the GLOBE researchers, this dimension “refers to independent and individualistic leadership attributes” (p. 14). It has only one subcategory, “autonomous leadership.”

6. *Self-Protective leadership.* This set of behaviors is also a newly defined dimension. “It focuses on ensuring the safety and security of the individual and the group through status enhancement and face saving” (p. 14). It measures five subcategories that reflect leadership behaviors: “(a) self-centered,

(b) status conscious, (c) conflict inducer, (d) face saver, and (e) procedural” (p. 14).

The GLOBE’s findings indicated that most, but not all, leadership subcategories that focused on the charismatic/value-based leadership style were universally endorsed. For example, charismatic-visionary and charismatic-inspirational behaviors consistently received high ratings from participating leaders across societies. However, leadership behaviors associated with the self-sacrificing subcategory of the charismatic/value-based leadership style were not universally endorsed. The team-oriented leadership style closely followed findings about the charismatic/value-based style and was also universally viewed as contributing positively to effective leadership.

Based on these findings, House et al. (2004) defined a person who is universally recognized as an effective leader. According to the study’s findings, s/he is the individual who “possesses the highest levels of integrity and engages in charismatic/value-based behaviors while building effective teams” (p. 678). Examples of such behaviors include leaders who are visionary, inspirational, self-sacrificing, decisive, and performance oriented.

Participative and humane-oriented leadership styles were also generally found to contribute to universally effective leadership. However, the study found significant variability across different cultures. Autonomous and self-protective leadership styles were viewed as neutral or negative, and were strongly culturally

contingent. In other words, there was little agreement across cultures about whether these behaviors contributed to or impeded effective leadership.

The GLOBE Study Conceptual Model

The GLOBE study based its research model on four previously developed leadership theories. House et al. (2004) integrated Lord and Maher's (1991) implicit leadership theory and Hofstede's (1980) and Triandis's (1995) value-belief theory of culture. They also included McClelland's (1985) implicit motivation theory and the structural contingency theory of organizational form and effectiveness of Donaldson (1993) and Hickson, Hinings, McMillan, and Schwitter (1974).

Implicit Leadership Theory

Implicit leadership theory states that "individuals have implicit beliefs, convictions, and assumptions concerning attributes and behaviors" (House et al., 2004, p. 16). These assumptions "distinguish leaders from followers, effective leaders from ineffective leaders, and moral leaders from evil leaders" (p. 16).

House et al. further describe two propositions that govern the major assertions of implicit leadership theory:

1. Leadership qualities are attributed to individuals, and those individuals are accepted as leaders based on the degree of congruence between the leader behaviors they enact and the implicit leadership theory held by the attributers.
2. Implicit leadership theories constrain, moderate, and guide the exercise of leadership, the acceptance of leaders, and the perception

of leaders as influential and effective. These theories also affect the degree to which leaders are granted status and privileges. (p. 16)

Value-Belief Theory

The GLOBE study credits Hofstede (1980) and Triandis (1995) with developing the value-belief theory (House et al., 2004). The GLOBE researchers state that in a value-belief theory, “the values and beliefs held by members of cultures influence the degree to which the behaviors of individuals, groups, and institutions within cultures are enacted” (p. 17). These values and beliefs also affect “the degree to which they [behaviors] are viewed as legitimate, acceptable, and effective” (p. 17).

McClelland's Theory of Human Motivation

Advanced by McClelland, Atkinson, Clark, and Lowell (1953), implicit motivation theory is a theory of nonconscious motives (House et al., 2004). The main focus of the theory lies in the assertion that human motivation is based on three implicit motives. These motives are related to achievement, affiliation, and power. The need for achievement can be defined as the extent to which a person wants to perform difficult and challenging tasks on a high level. The need for affiliation is expressed by the extent to which a person seeks to be a part of a group. Finally, the need for power can be defined as the extent to which a person wants to be in charge.

Structural Contingency Theory

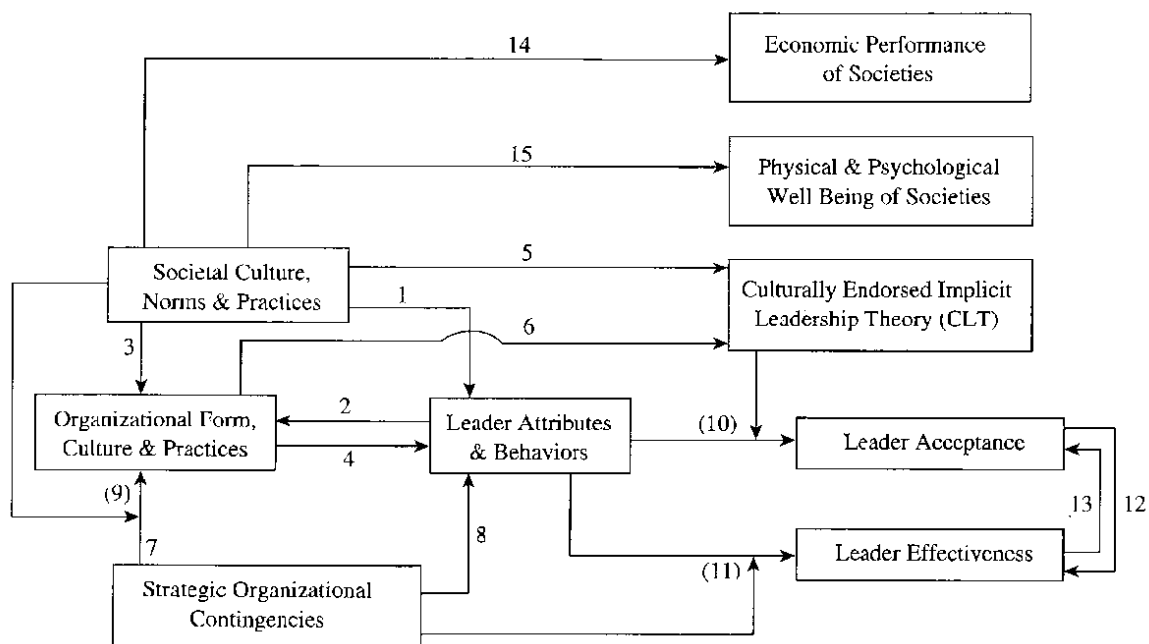
“The central proposition of this theory is that there is a set of demands that are imposed on organizations that must be met for them to ensure survival and guarantee effectiveness. These demands are referred to as *organizational contingencies*” (House et al., 2004, p. 26). The GLOBE researchers point out that congruence between demands and organizational practices has a direct influence on organizational effectiveness. They cite a study by Hickson, Hinings, McMillan, and Schwitter (1974) that asserts that the propositions of structural contingency theory are “universal and culturally transcendent” (cited in House et al., 2004, p. 27).

The GLOBE’s Integrated Theory

The central proposition of the integrated theory developed by the GLOBE study states that “the attributes and entities that differentiate a special culture are predictive of organizational practices, and leader attributes and behaviors that are [more] frequently enacted and most effective in that culture” (House et al., 2004, p. 17; see Figure 1).

The integrated theory consists of the following 15 propositions:

1. *Societal cultural norms of shared values and practices affect leaders’ behavior.* The following quote summarizes GLOBE’s first proposition: “Dominant cultural norms induce global leader behavior patterns and organizational practices that are expected and viewed as legitimate” (House et al., 2004, p. 17).



Numbers in parentheses indicate an interaction among two adjoining arrows.

*Figure 1. The GLOBE study theoretical model. From *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, by R. J. House et al., 2004, New York: Sage, p. 18.*

The GLOBE study cites research by Dorfman (2004), House et al. (1997), Schein (1992), Schneider (1987), and Schneider, Goldstein, and Smith (1995) in support of this proposition. The researchers point out that the founders and original members of an organization tend to share the values of their own societal culture. For example, founders and subsequent leaders establish selection criteria for employee promotions. By doing this, they set a personal example that reflects the norms of their own culture. Subsequently, they “socialize

organizational members in a manner that reflects the broader culture in which they function” (House et al., 2004, p. 17). In other words, as leaders they are more likely to practice leadership behaviors that reflect the values and norms of their own culture.

2. *Leadership affects organizational form, culture, and practice.* This proposition asserts that founders of an organization and subsequent leaders influence and maintain the organizational culture (Bass, 1985; Miller & Droge, 1986; Schein, 1992; Thompson & Luthans, 1990; Yukl, 2002, as cited in House et al., 2004). In turn, their behaviors affect future managerial practices of the organization. The founding leaders may leave or retire from an organization, but the policies that were established by them and which are based on their own culture may remain for a long time.

3. *Societal culture values and practices also affect organizational culture and practices.* The dominant cultural values, beliefs, assumptions, and implicit motives form a collective meaning that is shared by a societal culture. In turn, this results in common, preferred leadership behaviors and implicit organization theories (House, Wright, & Aditya, 1997; Lord & Maher, 1992, as cited in House et al., 2004).

4. *Organizational culture and practices also affect leaders’ behavior.* Past studies examined the correlation between the length of time founders and subsequent leaders have spent in an organization and their behaviors (Lombardo, 1983; Schein, 1992; and Trice & Beyer, 1984, as cited in House et

al., 2004). Their research found that, over time, leaders tend to change their behaviors in response to the established organizational culture.

5 and 6. *Societal culture (5) and organizational culture and practices (6) influence the process by which people come to share implicit theories of leadership.* Numbers 5 and 6 run parallel in the model and for this reason are presented together. The proposition states that “over time, culturally endorsed, implicit theory of leadership (CLT) profiles are developed in each culture in response to both societal and organizational culture and practices” (House et al., 2004, p. 18). These profiles include six CLT leadership dimensions: charismatic/value-based, team-oriented, participative, humane-oriented, autonomous, and self-protective.

7. *Strategic organizational contingencies (organizational environment, size, and technology) affect organizational form, culture, and practices.* Extensive research by Burns and Stalker (1961), Donaldson (1993), Lawrence and Lorsch (1967), and Tushman, Newman, and Nadler (1988), as cited in House et al. (2004), support this proposition. The GLOBE study asserts that “organizational practices are largely directed toward meeting the requirements imposed by organizational contingencies” (p. 18). For example, the size of the organization and the technology used within the organization may affect its culture and practices. A large organization with a push that promotes extensive use of technology may emphasize knowledge of the use of technology as criterion for promotion.

8. *Strategic organizational contingencies affect leader attributes and behaviors.* House et al. (2004) state that leaders are selected to meet the requirements of organizational contingencies. Their behavior will continue to adjust on the basis of these contingencies. For instance, among the candidates seeking leadership positions, the ones who more closely meet the needs of the organization will be selected. Furthermore, those who keep up with organizational needs are more likely to be retained.

9. *Relationships between strategic organizational contingencies and organizational form, culture, and practices will be moderated by cultural forces.* This proposition is illustrated by the following example from the GLOBE study. In low-uncertainty-avoidance cultures, forces toward formalization will not be very strong. Consequently, as the researchers point out, the relationship between such forces and formal organizational practices will be lower (House et al., 2004). In other words, organizations react to a high degree of uncertainty by creating rules and regulations that affect the interaction between the employees, employers, and external organizations. When an organization is governed by a low-uncertainty-avoidance culture, the number of such rules and regulations will be diminished.

10. *Leader acceptance is a function of the interaction between CLTs and leaders' attributes and behavior.* In other words, leaders whose behaviors follow acceptable cultural patterns will be more likely to be accepted by the followers than those whose behavioral patterns deviate from the group's norms.

11. *Leader effectiveness is a function of the interaction between strategic organizational contingencies and leader attributes and behaviors.* House et al. (2004) state that “leader attributes and behaviors that meet the requirements of strategic organizational contingencies will result in increased leader effectiveness” (p. 19). In other words, an effective leader is the one whose attributes and behaviors provide the best fit within the organization’s strategic operations.

12. *Acceptance of the leader by followers facilitates leader effectiveness.* Acceptance of a leader is an important factor in leadership effectiveness. Leaders who are not accepted by the members of an organization often will have a more difficult time in influencing their followers.

13. *Leader effectiveness, over time, will increase leader acceptance.* As time goes by, effective leaders demonstrate their competence and are increasingly perceived as being effective. Leader effectiveness may have a positive influence on some members who, in the past, were reluctant to follow their leader. A change in attitude toward their leader may lead to changes in their behavior and thus increase their leader’s effectiveness. House et al. (2004) also point out that, over time, those who do not accept the leader will either be dismissed or leave the organization on their own. Once these members are gone, the effectiveness of the leader increases further.

14. *Societal cultural practices are related to the economic competitiveness of nations.* For example, “societies that are high in power distance and low in

uncertainty avoidance and performance orientation will be less competitive internationally, because these dimensions of culture are assumed to impede performance” (House et al., 2004, p. 19). Similarly, a company with a power concentrated at the top and low tolerance for risk-taking behavior will be more likely to be less competitive internationally for the same reasons.

15. *Societal cultural practices are related to the physical and psychological well-being of their members.* This proposition asserts that “cultures that are high on power distance and low on humane orientation practices will have members who are dissatisfied with life in general” (House et al., 2004, p. 19).

In summary, the GLOBE’s integrated theory is based on the assumption that “the differentiating values and practices of each culture and the organizational contingencies faced by each organization will be predictive of the leader attributes and behaviors and organizational practices that are most frequently enacted” (House et al., 2004, p. 19).

Immigration and Biculturalism

As discussed earlier, the GLOBE study also addressed the role culture plays in the preferred leadership style and behaviors in one’s native country. However, in today’s flat world (Friedman, 2005) immigration is on the increase. Many people of diverse cultures continue to come to the United States, the land of immigrants and ample opportunities. Similarly, Dinnerstein (1990) states that current observations about immigration “point to the continuing belief that

America is the land of opportunity” (p. 178). In 2006, in the United States alone, 37.5 million or 12% of the entire U.S. population were foreign born (Terrazas et al., 2007). These immigrants come from different parts of the world and bring their own customs and cultures that are different from what is dominant in their new country. Most immigrants join the American workforce. According to Terrazas et al. (2007), foreign-born individuals constitute 15.6% of the U.S. labor force. Their success when joining the U.S. labor force often depends on the degree of assimilation or acculturation the foreign-born individual experienced.

Adler (1983) points out that the culture and customs of employees have a significant effect on organizations and influence company operations. On the other hand, as observed by Ratiu (1983), immigrant leaders need to learn and use strategies to be successful in a workplace that might significantly differ from their own homeland. His research supports the finding that, initially, many managers experience some degree of culture shock when starting to work in a culturally different environment. Likewise, Ishiyama and Westwood (1992), cited by Bakhtari (1994), find that from the beginning, newly hired, “multinational employees experience cultural disorientation, loneliness, self-doubt, and identity crisis” (p. 4). Not surprisingly, the way in which foreign-born newcomers are managed and how they adapt to the new work environment is often a major problem for both the organization and the employees themselves (Laurie, 1990).

Some researchers claim that until individuals gain acceptance in the new culture they will suffer from a sense of alienation and isolation (Johnston, 1976;

Sung, 1985, as cited in Bakhtari, 1994). Bakhtari also cites Burnam, Telles, Karno, Hough, and Escobar (1987) who discuss the process of assimilation and acculturation. More specifically, they argue that the person who adheres to his/her original cultural values will experience more stress and be more anxious than someone who is fully assimilated or acculturated into a new culture.

There are differences in the definitions of assimilation and acculturation. The *Encyclopedia of Public Health* (Breslow & Cengage, 2002) defines *assimilation* as “a process of cultural absorption of a minority group into the main cultural body” (n.p.). This implies that the ruling culture values, norms, and customs are adopted through the process of acquiring a new identity. It also implies that individuals tend to become less loyal to their original culture as they try to fully blend into a new environment. Ruiz (1981), as cited by Bakhtari (1994), states that the goal of assimilation is to become socially accepted by members of the target culture. In a way, a person, through the process of assimilation, acquires a new identity.

Acculturation is defined as “the process whereby the attitudes and/or behaviors of people from one culture are modified as a result of contact with a different culture” (Breslow & Cengage, 2002). Barry (2005) defines the process of acculturation as “social interaction and communication styles that individuals adopt when interacting with individuals and groups from another culture. . . . Acculturation implies a mutual influence in which elements of two cultures mingle

and merge” (p. 179). Acculturation also implies that some relative cultural equality exists between the giving and receiving culture.

The following example illustrates the process of acculturation that took place in Arabic society. In the past decade, the increasing use of the Internet by Arab journalists, activists, human rights groups, individual bloggers, etc. clearly shows how cultural behaviors can be modified through exposure and contact with a dominant (in this case, Western) culture. Although the use of telecommunication technology in the Middle East pales by comparison with the West, the number of Internet users in Middle Eastern countries (over 57 million users in 2009) is more than 1,600% the number of users in 2000 (3,284,800), and the number continues to grow (Internet World Stats, 2010). For a society that has traditionally valued face-to-face contact, personal relationships, and the overriding importance of the family (Hill, Loch, Straub, & El-Sheshai, 1998) this widespread adaptation of the Internet has given voice to Middle Eastern minorities, political opposition groups, and users of the Arabic language in a way that traditional means of communication never could (Eid, 2007).

Earlier studies support the idea that the process of acculturation can be a stressful experience (Ekstrand, 1978; Vogt, 1957; Taft, 1977; Smither, 1982, as cited in Bakhtari, 1994). Consequently, this negative experience reinforces the feeling of a second-class citizenship and the alienation of the person who is going through this process. The feeling of being a “marginal citizen,” when

constant, prevents the individual from embracing a new culture and identifying with it.

In contrast to the marginal human theory, Bakhtari (1994) cites the studies of Goldberg (1941) and Green (1947) who do not believe that “outsiders” inevitably suffer and never become fully integrated in a new culture. According to Goldberg, there are even advantages to living in two cultures. Such a person is able to (a) share his or her condition with others of the same original culture; (b) engage in institutional practices that are shared by other “marginal” people; (c) experience no major blockage or frustrations associated with personal, economic, or social expectations; and (d) perceive himself or herself to be a member of a group (as cited in Bakhtari, 1994). Suffering and feelings of marginality due to social or economic expectations may be erased as a result of the strong support that a person gets from his/her original group.

Other researchers go even further by introducing what is called the alternation model of acculturation. The model posits that an individual can be fully functional in two different cultures. Proponents of this model (Rashid, 1984; Ramirez, 1984; and Ogbu & Matute-Bianchi, 1986, as cited in Bakhtari, 1994) argue that individuals are able to adapt their behaviors to the expectations of a given culture. Such individuals usually maintain positive relationships with both cultural groups. Consequently, a reduced level of frustration and discomfort helps them to maintain a positive attitude toward both cultures. Likewise, LaFromboise,

Coleman, and Gerton (1993) conclude that bicultural people are better adjusted than those who are not (monocultural people).

Organizational Leadership Behaviors of the Middle East

One particular group of foreign-born people who have immigrated to the United States, the Iraqis, continues to grow in number. The war in Iraq resulted in an increased number of refugees. Since the overthrow of Saddam Hussein's regime in 2003, hundreds of thousands of Iraqis have left their native country (Rodgers, 2008). While many of them fled to neighboring countries, in particular Jordan, Syria, and Lebanon, a number of them have been accepted by the U.S. and are settled in various states across the country. According to the BBC News, in 2008, the U.S. accepted nearly 14,000 Iraqi refugees. The United States is planning to accept another 17,000 in 2009 (BBC News, 2008).

Research about preferred leadership behaviors of Middle Eastern managers points to the fact that culture does play a part in their leadership styles (Ali, 1990; Badawy, 1980; Bakhtari 1994; Khadra, 1990; Parnell & Hatem, 1999). The importance of acknowledging the fact that Middle Eastern managers operate under a different set of rules than Western managers was recognized as early as the 1970s. For example, Bakhtari (1994) cites Arbose (1979) who advises Western leaders to be aware of the fact that communication between the managers of these two different groups can be quite frustrating. He points out that, generally, there is very little regard for "answering letters and responding to

telex messages” (p. 66). Likewise, Badawy (1980) sees differences in communication between the two cultures. He emphasizes that maintaining a personal touch is very important in the Middle East. Business for a Middle Eastern manager is highly personalized. A Middle Eastern manager relies more on “cultivation of individual customers and government officials than on creative sales techniques or media advertising” (p. 57). Another difference in behavior is how Middle Easterners view the concept of time. For them it is usually “an open ended concept” (p. 57). Spending a considerably longer time to conduct business is a common practice in the Middle East. Excessive centralization of authority is another factor that greatly differentiates the Middle Eastern and Western cultures.

Unlike in the United States, religion in the Middle East plays a very important role in the workplace. Whether practicing Islam or Christianity, Middle Easterners tend to view the world through religion. Wright (1981) found that Muslims perceive the world through “their religion as an all-embracing, total system containing its own political-legal, economic-technological, and socio-cultural subsystems” (p. 36).

Evaluation of one’s job performance also differs between Westerners and Middle Easterners. In the Western world a leader is trained to evaluate an employee based on his/her job performance. Bakhtari (1994) points out that the Middle Eastern manager will have a tendency to evaluate his subordinate as a total person with related personal characteristics.

Badawy (1980) summarized the differences between Western and Middle Eastern cultures. While recognizing these differences as “stereotypes,” he attributes them largely to the fundamentally different cultures, histories, and socioeconomic characteristics of the two regions. He states,

Managerial styles of Mideasterners [*sic*] are highly authoritarian, with organizational power and authority very much focused on the top. Group solidarity, stemming originally from Arab tribal values and probably the most salient characteristic of Mideastern [*sic*] society, demands a high degree of conformity and imparts a strong authoritarian tone to Arab culture. (p. 57)

Table 5 summarizes Badawy’s (1980) findings on differences in Middle Eastern and Western management.

Although stereotypical, Middle Eastern and Western business leadership preferences serve as an initial point for understanding the differences in culture. However, scholars recognize the complexity of modern business practices in the Middle East. Ali (1990) states that Middle Eastern management is influenced by its religion, tribal and family traditions, and the legacy of the Ottoman Empire with its colonial bureaucracies, Western contacts, and the growth of pragmatism, government intervention, and political constraints.

Ali (1990) also takes a position that at the micro level “Arab management thought is fragmented and suffering from a crisis in direction and identity” (p. 8). He argues that different forces shape and impede Middle Eastern management theory and practice. For example, he sees conflicting forces of political elites,

Table 5

Differences in Middle Eastern and Western Management

Managerial function	Middle Eastern stereotypes	Western stereotypes
Organizational design	Highly bureaucratic, over-centralized with power and authority at the top. Ambiguous and unpredictable organization environments	Less bureaucratic, more delegation of authority. Relatively decentralized structure.
Patterns of decision making	Ad hoc planning, decisions made at the highest level of management. Unwillingness to take high risk inherent in decision making.	Sophisticated planning techniques, modern tools for decision making, elaborate management information systems.
Performance evaluation and control	Informal control mechanisms, routine checks on performance. Lack of vigorous performance evaluation systems.	Fairly advanced control systems focusing on cost reduction and organizational effectiveness.
Manpower policies	Heavy reliance on personal contacts and getting individuals from the "right social origin" to fill major positions.	Formal personnel management policies. Candidate's qualifications are usually the basis for selection decisions.
Leadership	Highly authoritarian tone, rigid instructions. Too many management directives.	Less emphasis on leader's personality, considerable weight on leader's style and performance.
Communication	The tone depends on the communicants. Social position, power, and family influence are ever-present factors. Chain of command must be followed rigidly. Friendships are intense and binding.	Stress usually on equality and a minimization of differences. Friendships not intense and binding.
Managerial methods	Generally old and outdated.	Generally modern and more scientific.

Note. From "Styles of Mideastern Managers," by M. K. Badawy, Spring 1980, *California Management Review*, p. 57.

tribal networks, employees, and stockholders as influences in the development of modern Middle Eastern businessmen. He refers to the earlier work of El-Tayeb (1986) who observed,

The phenomenon of duality is apparent in the Arabs' love to invest in the modern sector, just for the sake of being called modern, and to invest simultaneously in the traditional sector in order to maintain it and revive those values that have perished. (As cited in Ali, 1990, p. 21)

Ali (1990) asserts that these behavior patterns are also seen in organizational settings. He writes that the Middle Eastern democratic environment produces individuals who are described as risk takers, courageous, and creative. However, Ali points out, in an authoritarian environment "he [the leader] is dependent, apathetic, conformist, conservative, and refrains from debate and discussion" (p. 21).

Ali (1990) cites El-Tayeb's (1986) findings that the consequence of these conflicting forces at the macro level is exemplified by (a) establishing a huge number of administrative laws and regulations while no attempt is made to implement them—they are just a sign of modernity; (b) designing systems for selection and promotion according to qualification and merit, but hiring and rewarding according to social ties and personal relations; (c) setting up organizational structures and designs that remain as decoration—leaders abide by them only on an exceptional basis.

Closing

What constitutes effective leadership has been a question of interest to many scholars. In the past, defining leadership and identifying effective leadership behaviors has been done mostly from a North American (domestic) perspective. It has been assumed that what works well in the West will work just as effectively in other societies. As businesses and other organizations are increasingly subject to multicultural influences, the question of what leadership styles are most effective has been raised. As a result, in the last 20 years cross-cultural leadership research has gained prominence.

The focus of this literature review was to briefly summarize historic and more modern descriptions of the meaning of leadership. It was also the intent of this literature review to establish the link between a societal culture and the effect it has on what are considered effective leadership styles and behaviors. Specifically, the effect of globalization and increased immigration to the U.S. was addressed in this chapter. Hofstede's cultural dimensions and the GLOBE study provided a basis for this research.

With the increase of globalization and immigration, the literature points to a continuing need for awareness of cultural differences. The need for a successful leader to be aware of and act on cultural differences among members of the organizational workforce is strongly supported by both historical and current literature and research.

CHAPTER III

METHODOLOGY

Introduction

Chapter III describes the methodology appropriate to explore the purpose and research questions in this study. In addition to the purpose and research questions, this chapter includes a description of the research design, population, sample, and instrumentation. The data collection process and procedure for data analysis, limitations, timeline for the study, and a summary are also included.

Purpose Statement

The first purpose of this study was to determine which leadership behaviors Iraqi Arab immigrants to the U.S. working as foreign language educators would rate as inhibiting or contributing to effective leadership. The second purpose was to compare the ratings of Iraqi Arab participants and the GLOBE study participants on behaviors that were rated universally positive, universally negative, or culturally contingent in the GLOBE study. The third purpose was to determine to what extent the mean scores for culturally implicit leadership theory (CLT) dimensions based on the ratings of these foreign language educators differed from those of participants in the Middle Eastern and Anglo clusters of the GLOBE study. The fourth purpose was to determine

whether the length of time Iraqi immigrants spent in the U.S. affected their rating of effective and ineffective leadership behaviors.

Research Questions

1. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as inhibiting effective leadership?

2. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as contributing to effective leadership?

3. What leadership behaviors in the GLOBE study rated by immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators fall into (a) universally positive, (b) universally negative, and (c) culturally contingent categories?

4. To what extent do the mean scores of the six global culturally implicit leadership theory (CLT) dimensions, based on the ratings by the immigrants to the U.S. from Iraqi Arab societies working as foreign language educators, differ from the CLT dimensions identified by participants in the Middle Eastern and Anglo clusters in the GLOBE study?

5. To what extent does the length of time immigrants to the U.S. from Iraqi Arab societies working as foreign language educators spend in the U.S.

affect their perceptions of universally effective and ineffective leadership behaviors?

Research Design

This study was conducted using descriptive methodology. A descriptive study is defined as one that “describes systematically the facts and characteristics of a given population or area of interest, factually and accurately” (Isaac & Michael, 1990, p. 132). Qualitative, quantitative, or mixed approaches to collecting and analyzing data can be used when conducting a descriptive study. In educational research, descriptive studies often address behaviors or attitudes of given groups. A common descriptive methodology employed in educational research is the survey (Fraenkel & Wallen, 2006). Fraenkel and Wallen characterize the survey as a summary of the characteristics (e.g., abilities, preferences, and behaviors) of individuals or groups. Physical environments, such as schools, can be also studied using surveys.

Descriptive data can be collected through questionnaires, interviews, or observations (Gay, 1992). In descriptive research, after the collected data are organized, they are further tabulated and are used to depict and describe observed events. Like other research studies, descriptive studies contribute to educational research by exploring untested fields and areas of interest.

The approach used in this study was to gather quantitative data using a questionnaire that was administered to a group of Iraqi immigrants in the United

States who, at the time of this study, were employed as foreign language educators or language program administrators.

Population

To select the population for this study, purposive sampling was used. Fraenkel and Wallen (2006) in their textbook, *How to Design and Evaluate Research in Education*, define purposive sampling as “a nonrandom sample selected because prior knowledge suggests it is representative, or because those selected have the needed information” (p. G-6). Purposive sampling differs from random sampling in that researchers do not base their study on whoever is available, “but rather use their judgment to select a sample that they believe, will provide the data they need” (p. 101).

Purposive sampling for this study was used to select 80 Iraqi Arab faculty members, teaching team leaders, and program leaders of the Arabic Language and Area Studies Program at the Defense Language Institute Foreign Language Center (DLIFLC) in Monterey, California. DLIFLC was selected as a site for this research because of its unique mission and faculty. Established in 1941, DLIFLC is the primary educational and research institution in the United States which provides language and area studies instruction to numerous government agencies in about 25 languages. The institute employs more than 1,800 faculty members, most of them native speakers of the language they teach. The cluster of Arab language teachers and administrators at DLIFLC presented a unique

opportunity for this study. At the time of this study, the participating faculty worked in one of the three Middle East schools at DLIFLC. However, they were not associated with or supervised by the researcher.

Due to the nature of this research, only Iraqi Arab immigrants to the United States were selected to participate. American-born faculty of Arab ancestry and nonnative speakers of Arabic were not included in this study in order to use a sample that was less influenced by American culture.

The educational level and place where higher education was attained were also considered in selecting participants for this study. Specifically, only those Iraqi Arab immigrants who had completed at least an undergraduate degree in Iraq prior to emigrating to the United States were included. Religious affiliation, family social standing, social class, or gender were not sample selection criteria used to include or exclude Iraqi Arab participants from this research.

Instrumentation

To answer the research questions, the researcher collected data using the Leader Behaviors Questionnaire developed for the GLOBE study (see permission letter to use questionnaire, Appendix A).

Background of GLOBE Instrument Development

The GLOBE researchers used a theory-driven, construct-oriented approach when developing the questionnaire used in their study. House et al.

(2004) state that “with this approach, a target construct is specified before any items are written” (p. 123). They further explain that in following this approach a developer considers the nature of the construct as well as its boundary conditions, target population, and any potential biases (e.g., cultural biases that can affect the scale). A priori structure of the scale is then confirmed through statistical analysis (e.g., confirmatory factor analysis, reliability, and generalizability analysis). According to House et al., “Scales that are constructed following this approach tend to exhibit acceptable levels of face-validity and, more importantly, have desirable psychometric properties, e.g., unidimensionality” (p. 123).

The original GLOBE scales were developed with the expectation that the measured constructs (i.e., organizational culture, societal culture, and culturally endorsed implicit leadership theory) are *convergent-emergent* in nature. The GLOBE researchers explain that these constructs are convergent “because the response from people within organizations or societies is believed to center around a single value usually represented by the scale means” (House et al., 2004, p. 124). These constructs are also emergent because “even though the origin of these constructs are a function of the cognition, affect, and personality of the survey respondents, the properties of these constructs are manifested at the aggregate-level or group-level (e.g., organization or society) of analysis” (p. 124). In other words, by designating the construct of the study as convergent-emergent, the researchers predicted that the GLOBE study participants would

share similarity in their evaluation of organizational or societal culture and leadership behaviors (be convergent). At the same time, the researchers ensured that the scales operate at the appropriate level of analysis (be emergent; i.e., producing psychometric properties that can be applied to an organizational or societal level of analysis).

The GLOBE questionnaire was administered in 62 different societies between 1994 and 1997. It was translated into the target language of the participants in the study. As a result of this approach, each item was carefully screened to eliminate inaccurate, ambiguous translation, along with items that might have been interpreted as culturally inappropriate. The items were then back translated into English and checked for the accuracy of the concept rather than a word-by-word translation. All discrepancies were discussed, followed by revision when necessary. In this way, the original pool of 382 leadership items was reduced by half.

Two pilot studies were conducted to assess the scales. The first one was conducted in 28 countries and included 877 participants. A second pilot study was conducted in 15 countries and involved a total of 1,066 individuals. The results of the second pilot study confirmed the psychometric properties of the leadership scales. Due to additions and deletion of questionnaire items during the first two pilot studies, a third and final sample and confirmation of measurement scales was conducted to finalize the questionnaire. The final

analyses of the GLOBE study were based on 17,370 participants around the world.

The GLOBE study identified leadership behaviors that were culturally endorsed. A variety of statistical analyses was used to measure the degree of participants' agreement in their ratings of leadership behaviors and attributes. At the end of item development and pilot tests, the researchers found the GLOBE scales to be reliable and valid.

Reliability

The GLOBE scales were tested for reliability considering two random error sources: (a) consistency of scales at the organizational or societal level of analysis to assess the degree to which the scales were free from error caused by item variability and (b) the degree to which scales exhibited interrater reliability (House et al., 2004).

Cronbach's alpha was used to measure internal consistency of the scales. The average internal consistency for the leadership scales was .75. Interrater reliability was examined by calculating Interclass Correlation Coefficient (ICC [2]) (Schout & Fleis, 1979, as cited in House et al., 2004) for the scales. The average ICC (2) for leadership behavior scales was .90.

Taking the aforementioned factors into consideration, the GLOBE researchers concluded that the scales "exhibited sufficient reliability to

differentiate organizations and societies on [their] culture and leadership scales” (House et al., 2004, p. 136).

Validity

The GLOBE researchers examined the construct validity by building a nomological network taking into consideration their measures of culture and leadership. The nomological network concept developed by Cronbach and Meehl (1955, as cited in Research Methods Knowledge Base, 2008) has three components: the theoretical framework for what is being measured, an empirical framework for how it is going to be measured, and specification of the linkage between these two components.

According to House et al. (2004), in addition to unobtrusive measures developed by the GLOBE researchers, the relationships of the GLOBE scales and measures were examined and compared with the findings of prior well-recognized, cross-cultural research. Specifically, the researchers studied the correlation between the GLOBE scales and those developed by Hofstede (1980) and Schwartz (1994). Comparison of data generally confirmed GLOBE’s construct validity. For example, the researchers found a significant positive correlation between the Hofstede Power Distance scale and the GLOBE societal Power Distance scale ($r [41] = .61, p < .01$). Hofstede’s and the GLOBE’s Uncertainty Avoidance scale also had a positive correlation ($r [41] = .32, p < .05$).

Likewise, the pattern of correlations between Schwartz's and the GLOBE's scales provided additional convergent validity for the scales and their generalizability. For example, three of Schwartz's Value Scales (Embeddedness, Egalitarianism, and Hierarchy) had positive correlations with the GLOBE Uncertainty Avoidance, Gender Egalitarianism, and Power Distance Dimensions (.74, .65, and .33, respectively; House et al., 2004).

As indicated above, the results of validation of the GLOBE instruments provided strong support for their construct validity. In summarizing their conclusions, House et al. (2004) stated that their scales "were found to be aggregatable, reliable, and uni-dimensional" (p. 145).

Description of the Instrument

The GLOBE study Leader Behavior Questionnaire was used in this research. Permission to use this questionnaire was obtained from the GLOBE study representative on August 6, 2008 (see Appendix A). Section 1 of the questionnaire consisted of 112 items to be rated by the participants. Section 2 addressed participants' background information (see Appendix B).

The items on the questionnaire reflected "a variety of traits, skills, abilities, and personality characteristics potentially relevant to leadership emergence and effectiveness" (House et al., 2004, p. 126). In this research, both parts of the original GLOBE Leader Behavior Questionnaire were combined into one and included 112 items.

The questionnaire items consisted of behavioral and trait descriptors (e.g., diplomatic, autonomous, trustworthy). Each descriptor was accompanied by a brief definition. Each item was rated on a 7-point scale ranging from a low of 1, “This behavior or characteristic greatly inhibits a person from being an effective leader,” to a high of 7, “This behavior or characteristic contributes greatly to a person being an effective leader.” Table 6 provides an example of questionnaire items and response alternatives.

In order to ensure that the participants in the study would not have to spend an inordinate amount of time to complete the questionnaire, the instrument was field-tested first on 10 individuals. All 10 completed both parts of the questionnaire in 20 to 25 minutes.

Data Collection Process

The researcher contacted the three deans of Middle East Schools I, II, and III at DLIFLC to get their consent and support to encourage their faculty members to participate in the study. Once the deans’ consent had been obtained, an initial meeting was arranged to brief the study participants about the focus of the research.

The data collection process consisted of administering the GLOBE Leadership Effectiveness Questionnaire (Section 1) and Demographic Data Form (Section 2) to the volunteer participants. Prior to completing the questionnaire, all participants completed and signed an informed consent form to acknowledge

their willingness to take part in this research. They were also assured that the questionnaires would be anonymous and their responses would be kept confidential.

Table 6

Example of Questionnaire Items and Response Alternatives

Operational definition of leadership	Ability to influence, motivate, and enable others to contribute to success of their organization
Sample items	<p><i>Diplomatic</i>: Skilled at interpersonal relations, tactful.</p> <p><i>Mediator</i>: Intervenes to solve conflicts between individuals.</p> <p><i>Autonomous</i>: Acts independently, does not rely on others.</p> <p><i>Just</i>: Acts according to what is right or fair.</p>
Response alternatives	<p>1 = This behavior or characteristic <i>greatly inhibits</i> a person from being an effective leader.</p> <p>2 = This behavior or characteristic <i>somewhat inhibits</i> a person from being an effective leader.</p> <p>3 = This behavior or characteristic <i>slightly inhibits</i> a person from being an effective leader.</p> <p>4 = This behavior or characteristic <i>has no impact</i> on whether a person is an effective leader.</p> <p>5 = This behavior or characteristic <i>contributes slightly</i> to a person being an effective leader.</p> <p>6 = This behavior or characteristic <i>contributes somewhat</i> to a person being an effective leader.</p> <p>7 = This behavior or characteristic <i>contributes greatly</i> to a person being an effective leader.</p>

Note. Adapted from *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, by R. J. House et al., 2004, New York: Sage, p. 22.

Data collection took place in January 2009 at the DLIFLC in Monterey, California. The questionnaire was administered to all study participants at once using a large auditorium provided by Middle East School I. No time limit was imposed on completing the questionnaire. However, all questionnaires were completed by participating members within 30 minutes.

Procedure for Data Analysis

This study focused on identifying effective and ineffective leadership behaviors as rated by Iraqi Arab immigrants to the United States working as foreign language teachers or language program administrators. Compiled data were grouped into six global, CLT dimensions. The data were then compared with the results obtained by the GLOBE study. In addition to effective and ineffective leadership behaviors, data obtained from the participants in the study were used to check whether the items identified as culturally contingent by the GLOBE study were reflected in the current research.

The researcher used quantitative data analysis to analyze the results from the questionnaire. Indices, such as the mean, median, mode, and standard deviation, were calculated for each item on the questionnaire. Mean scores were next compared with the GLOBE findings for the Middle Eastern and North American clusters.

Research Question 5, which examined whether the length of time Iraqi Arab immigrants spent in the U.S. affected their rating of each leadership

behavior, was analyzed by using data obtained from the demographic section of the questionnaire. Measures of central tendency (i.e., mean, median, and mode) were used. These summary numbers were applied to determine whether the length of time spent by Iraqi immigrants in the United States influenced their responses. Categorization of these behaviors was reported as universally positive, universally negative, and culturally contingent.

Limitations

Due to the small number of participants in the sample, there was no attempt on the part of this researcher to generalize the findings to a larger population. The study's intent was to draw conclusions based on the data gathered from a very specific group (i.e., Iraqi Arab immigrants working as foreign language teachers or administrators in Northern California). A second limitation of this study was its reliance on "mono-method" in which all data were collected using a single questionnaire (House et al., 2004).

Timeline for the Study

This section addresses the sequence of events that were followed to complete this research.

April 2007 to June 2008

1. Literature review.
2. Completed prospectus.

July to December 2008

1. Selected dissertation chair and committee members.
2. Obtained permission to use the GLOBE study instrument.
3. Obtained university approval for chapters I, II, III, instruments, and references. Sent the proposal to the dissertation committee.
4. Contacted DLIFLC personnel to secure permission to use Defense Language Institute faculty as the sample in the study.
5. Finalized drafts of chapters I, II, III, instruments, and references and mailed them to dissertation committee members with approval from dissertation chair for review prior to proposal committee meeting on January 15, 2009.

January to February 2009

1. Met with the dissertation committee to discuss the dissertation proposal on January 15, 2009.
2. Made revisions to chapters I, II, and III.
3. Obtained University of La Verne Institutional Review board (IRB) approval for the study.
4. Followed up with deans of Middle East Schools I, II, and III to secure their support and set a date for administration of the informed consent form and the questionnaire.
5. Administered questionnaire to the participants in the study and complete data collection.

March 2009 to January 2010

1. Analyzed data from the instruments.
2. Completed draft of chapter IV.
3. Sent draft of chapter IV to dissertation chair for review.
4. Upon review and approval by the chair, sent draft of chapter IV to committee members for feedback.
5. Reviewed and revised chapter IV based on feedback from committee members.

February 2010

1. Developed a draft of chapter V and abstract and sent to dissertation chair for review.
2. Upon review and approval by dissertation chair, sent chapter V to dissertation committee members for feedback.
3. Finalized chapters I through V, abstract, references, and appendixes.

March to April 2010

1. Filed dissertation with the University of La Verne's Office of Graduate Student Services by March 31, 2010.
2. Defended dissertation April 8.
3. Made revisions and secured chair's approval for all changes.

4. Submitted revised dissertation to the University of La Verne's Office of Graduate Student Services to be read by dissertation proofreader.

May 2010

Attended Graduation Ceremony on Memorial Day weekend at ULV.

Summary

This chapter described the methodology used for this research. The purpose statement and five research questions were restated from chapter I. The purpose statement and research questions were the basis for the determination of the type of research, population and sample used, research setting, instruments, data collection process, and data analysis of the study.

Analysis and discussion of the data generated from the questionnaires is addressed in chapter IV. The chapter concludes with a summary of key findings.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction

Chapter IV includes a review of the purpose of the study, the research questions, and research design. Data collection procedures used in the study are also described here. An analysis and discussion of quantitative data are also presented in this chapter.

Purpose of the Study

The first purpose of this study was to determine which leadership behaviors Iraqi Arab immigrants to the U.S. working as foreign language educators would rate as inhibiting or contributing to effective leadership. The second purpose was to compare the ratings of Iraqi Arab participants and the GLOBE study participants on behaviors that were rated universally positive, universally negative, or culturally contingent in the GLOBE study. The third purpose was to determine to what extent the mean scores for culturally implicit leadership theory (CLT) dimensions based on the ratings of these foreign language educators differed from those of participants in the Middle Eastern and Anglo clusters of the GLOBE study. The fourth purpose was to determine

whether the length of time Iraqi immigrants spent in the U.S. affected their rating of effective and ineffective leadership behaviors.

Research Questions

1. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as inhibiting effective leadership?
2. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as contributing to effective leadership?
3. What leadership behaviors in the GLOBE study rated by immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators fall into (a) universally positive, (b) universally negative, and (c) culturally contingent categories?
4. To what extent do the mean scores of the six global culturally implicit leadership theory (CLT) dimensions, based on the ratings by the immigrants to the U.S. from Iraqi Arab societies working as foreign language educators, differ from the CLT dimensions identified by participants in the Middle Eastern and Anglo clusters in the GLOBE study?
5. To what extent does the length of time immigrants to the U.S. from Iraqi Arab societies working as foreign language educators spend in the U.S.

affect their perceptions of universally effective and ineffective leadership behaviors?

Study Sample

Purposive sampling was applied to select participants for this study. The strength of purposive sampling lies in the fact that researchers use their judgment in selecting a sample that, in their opinion, will provide the richest data they can obtain (Fraenkel & Wallen, 2006).

Seventy-three potential Iraqi participants that met the sample selection criteria were selected from 469 teachers of Arabic language and area studies. They were drawn from the three Middle Eastern schools and other affiliated organizations at the Defense Language Institute Foreign Language Center (DLIFLC) in Monterey, California. Based on the purposes of the study, the following criteria were used to select the sample:

All participants

1. were Iraqi immigrants to the United States, and had lived in the United States for a minimum of 2 full years;
2. were foreign language educators working at the DLIFLC in Monterey, California; and
3. had at least an undergraduate degree prior to emigrating to the United States.

The potential participant makeup of the sample is shown in Table 7.

Table 7

Composition of the Study Participants who met the Sample Selection Criteria

School	All Arab faculty	Iraqi Arab faculty
Middle East School I	130	14
Middle East School II	128	18
Middle East School III	129	13
Other organizations (e.g., course development, continuing education)	82	28
Total Defense Language Institute faculty	N=469	
Total Iraqi Arab faculty participants		N=73

The final sample consisted of 67 of the 73 potential Iraqi Arab participants (N=67) who took part in the study and completed the questionnaire. One participant did not complete the demographic portion of the questionnaire. Therefore, demographic data were based on the answers of 66 participants.

The length of time that the sample participants lived in the United States varied. The length of time in the U.S., and the effect it had on the ratings of the leadership behaviors, is discussed under Key Findings for Research Question 5 in this chapter. Other demographic data for the sample participants are summarized in Table 8.

Table 8

Demographic Profile of Study Sample (N=67)

Iraqi Arab males	Iraqi Arab females	Current degrees			Current position				Western leadership training received	
		BA	MA	PhD	T	TL	PrM	Other	Yes	No
39	27	32	27	7	37	17	8	4	32	34

Note. One participant did not fill out the demographic portion of the questionnaire.

There were 39 males and 27 females in the sample. All participants had at least one college degree. Participants held the position of teacher (T), team leader (TL), program manager (PrM), or other position, which included a course or test writer at the DLIFLC. Thirty-two of the 67 participants reported they had some Western leadership training; 34 had not. Gender of the participants, their position, type of degree, and training were not used as sample selection criteria in this study. These data were collected as a potential source for comparison in future studies of this topic.

Research Design

The research design for this baseline study was descriptive, ex post facto. Archival and quantitative data were collected. Descriptive research is generally used when a study attempts to determine how others perceive similar issues. The purpose of descriptive research in this study is “to describe the current state of affairs [among participants] at the time of the study” (Salkind, 2009, p. 193). As the name implies, ex post facto (after the fact) descriptive research is a study of

the events that already occurred or perceptions that individuals have about these events. It often relies on self-reports or questionnaires.

Instrumentation

Quantitative data were collected using the Leader Behaviors Questionnaire developed for the international GLOBE study published in 2004. Permission was obtained to administer the Leadership Behavior Questionnaire from Dr. Mansour Javidan of the GLOBE study (see Appendix A). The questionnaire consisting of 112 items was given to 73 Iraqi Arab immigrants working as foreign language educators at the time of this study. Participants were asked to rate the 112 leadership behaviors on a 7-point Likert scale (see description of the scale in the following section). Sixty-seven out of 73 potential participants returned questionnaires. The return rate was 92%.

The researcher adhered to the guidelines provided by the GLOBE study researchers. Per their instructions, Parts II and IV of the original questionnaire were combined into one section. Consequently, the 56 items in the GLOBE study questionnaire on leadership behaviors in Part II and the 56 items in Part IV were combined in Section 1 of the questionnaire used in this study. This brought the total items assessed to 112. Section 2 of the questionnaire provided demographic data about the participants.

Each item in Section 1 consisted of behavioral or trait descriptors (e.g., *decisive, just, irritable*). Each descriptor was accompanied by a brief definition.

For example, Item 4, *decisive*, was followed by the statement, “Makes decisions firmly and quickly”; Item 20, *just*, was described as, “Acts according to what is right or fair.”

All 112 items were rated by participants on a 7-point Likert scale. The lowest rating of 1 was accompanied by the descriptor, “This behavior characteristic greatly inhibits a person from being an effective leader.” A rating of 7 was described as, “This behavior contributes greatly to a person being an effective leader.” Table 6 in chapter III provides a detailed description of the scale.

Demographic data about the participants in the sample were addressed in Section 2 of the questionnaire. The participants were asked to answer questions about their gender, family background, years lived in the United States, years worked for their current employer, educational background, formal training in Western management, and current position in the organization.

The instrument was field-tested to determine the length of time needed to complete it. Based on the results of the field-test, it was determined that 30 minutes would allow all participants enough time to complete the questionnaire.

Data Collection and Analysis

Data Collection

The data collection process included administering the adapted version of the GLOBE study Leadership Effectiveness Questionnaire (Section 1) and

Demographic Data Form (Section 2) to participants from the DLIFLC faculty. All participants originally worked at one of the three Middle East schools at the DLIFLC in Monterey, California. However, at the time of data collection some of the participants had been reassigned to other departments within DLI, including the Course Development Division, the School of Continuing Education, and the Test Development Division. These organizations are all part of the DLI. DLI faculty in these departments work on textbook development, distance education (instruction provided via video teletraining or mobile teams), or test development projects. The researcher went to these departments to collect the data from the 21 participants assigned to these positions.

Prior to being administered the questionnaire, all participants were told briefly about the purpose of the research. A briefing held at the schools' auditorium was followed by the distribution and completion of the informed consent form by everybody who expressed interest in participating in the study (N=73).

While some of the questionnaires were completed at the research site on the day of the briefing, a number of participants requested that they be allowed to complete the instrument at their offices or homes. These questionnaires (n=27) were collected by the researcher at a later date. The researcher kept a checklist of all returned questionnaires to provide an accurate account of those initially distributed.

Data Analysis

Mean, median, mode, and standard deviation were calculated for each item on the questionnaire. The items were then grouped into the six global CLT dimensions using the GLOBE study subscales. The six CLT dimensions were: (a) Charismatic/Value-Based, (b) Team-Oriented, (c) Self-Protective, (d) Participative, (e) Humane-Oriented, and (f) Autonomous (see Appendix C for complete subscales). The mean of each dimension was then compared with the mean scores from the GLOBE study and those of the Middle Eastern and the Anglo clusters, which included data from the United States.

The responses were also categorized, examined, and compared with the findings from the GLOBE study scores for universally positive, universally negative, or culturally contingent. Finally, the length of time lived in the U.S. by the Iraqi immigrants was examined to see if time had any influence on participants' ratings of the 112 behaviors as positive or negative. The participants were divided into three groups according to the length of time they had lived in the United States. The three groups' ratings of the effective and ineffective leadership behaviors were then compared using quantitative data analysis. Measures of central tendency (i.e., mean, median, and mode) were used.

Presentation of the Findings

Key Findings for Research Question 1

What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as inhibiting effective leadership?

Items classified in the GLOBE study as *inhibiting effective leadership* had a mean of less than 3 on a 7-point scale. Out of a total of 112 items, there were 24 items rated by Iraqi Arab immigrant participants that had a mean below 3. Table 9 lists the behaviors that were rated below 3. The table also includes the mean, median, mode, and standard deviation for each item rated. Behaviors that were categorized by the GLOBE study as universally negative are shown in bold. They included items 9, 38, 46, 47, 53, 54, 63, and 110.

All eight universally negative leadership behaviors identified by the GLOBE study, shown in bold in Table 9, were also rated negatively by Iraqi Arab participants. Sixteen additional leadership behaviors were also rated below 3 by the study sample. The scores indicated these behaviors were perceived to have a negative impact on leadership.

Six out of 24 items rated as inhibiting effective leadership had a mean below 2.0. The means for these six items are followed by an asterisk in Table 9. They were Item 24, *tyrannical*—“Acts like a tyrant or despot; imperious”; Item 50, *vindictive*—“Vengeful; seeks revenge when wronged”; Item 63, *noncooperative*—“Unwilling to work jointly with others”; Item 105,

dishonest—“Fraudulent, insincere”; Item 106, *hostile*—“Actively unfriendly; acts negatively towards others”; and Item 110, *dictatorial*—“Forces her/his values and opinions on others.”

Table 9

Behaviors Rated by Iraqi Arab Participants as Inhibiting Effective Leadership

Item	Behavior	Mean	Standard deviation	Median	Mode
4	Bossy	2.5	1.7	2	1
9	Ruthless	2.2	1.8	1	1
24	Tyrannical	1.9*	1.5	1	1
27	Provocateur	2.6	1.7	2	1
33	Arrogant	2.1	1.6	1	1
36	Autocratic	2.3	1.7	1	1
37	Secretive	2.8	2.0	2	1
38	Antisocial	2.4	1.5	2	1
46	Irritable	2.1	1.3	2	1
47	Loner	2.2	1.3	2	1
50	Vindictive	1.8*	1.4	1	1
53	Egocentric	2.2	1.4	2	1
54	Nonexplicit	2.3	1.3	2	1
55	Distant	2.2	1.3	2	2
63	Noncooperative	1.8*	1.2	1	1
70	Nonegalitarian	2.0	1.6	1	1
72	Indirect	2.9	1.5	3	3
85	Nonparticipative	2.1	1.4	2	1
95	Cynical	2.3	1.6	2	1
100	Nondelegator	2.4	1.4	2	2
105	Dishonest	1.9*	1.5	1	1
106	Hostile	1.6*	1.2	1	1
110	Dictatorial	1.9*	1.5	1	1
111	Individualistic	2.8	1.7	2	2

Item 106 (*hostile*) was the lowest rated item (mean 1.6, standard deviation 1.2). It was followed by two items rated 1.8: Item 50 (*vindictive*: mean 1.8, standard deviation 1.4), and Item 63 (*noncooperative*: mean 1.8, standard deviation 1.2). Specifically, 74.6% of all participants gave Item 106 (*hostile*) a

rating of 1, “greatly inhibits a person from being a great leader.” Similarly, the majority of the participants (65.6%) considered vindictiveness as having a negative effect on leadership. Noncooperativeness was given the lowest rating of 1 by 55.2% of Iraqi Arab immigrants. Items 24 (*tyrannical*), 105 (*dishonest*), and 110 (*dictatorial*) were rated only slightly higher than the other three items (each had a mean of 1.9 and a standard deviation of 1.5).

The low ratings of these six items indicated Iraqi immigrants’ negative attitude toward such leadership behaviors and confirmed the GLOBE study findings about behaviors that negatively affect leadership. The participants’ ratings pointed to the fact that malevolent and autocratic behaviors (e.g., hostility and dictatorship) were viewed as behaviors that inhibit effective leadership by the majority of study participants.

Overall, the low ratings assigned to 24 leadership behaviors by the Iraqi Arab participants in this study support the GLOBE study assertion that universally negative behaviors are associated with dimensions that are labeled as autocratic, self-protective, and malevolent (House et al., 2004). Seven out of 24 rated items, or 29%, were associated with autocratic leadership behavior. These behaviors were bossy, ruthless, tyrannical, autocratic, nonegalitarian, nondelegator, and dictatorial. Ten items (41.6%) were associated with self-protective behaviors. The Self-Protective leadership dimension had the lowest mean scores for all societal clusters in the GLOBE study (House et al.). Behaviors that fall into this category were acting as a provocateur, being

arrogant, secretive, antisocial, loner, egocentric, nonexplicit, distant, indirect, and nonparticipative. Five behaviors (21%) were associated with malevolent traits: vindictive, noncooperative, cynical, dishonest, and hostile. Only one behavior in a different category associated with autonomous leadership was rated low by Iraqi Arab participants. *Being individualistic*, a behavior in the Autonomous category, had a mean score of 2.8. It should be noted, however, that the GLOBE study identified *being individualistic* as a culturally contingent behavior (House et al.). The low rating of individualistic behavior in this study indicates that Iraqi Arab participants viewed this behavior as contributing negatively to effective leadership.

A negative perception of individualism by the participants of this study confirms Badawy's (1980) assertion about the importance of group solidarity in the Middle Eastern community. In his article, "Styles of Mideastern Managers," he states that group solidarity originally stems from tribal and familial values that are deeply rooted in Arab societies. Furthermore, Kabasakal and Bodur (2002) talk about high expectations for conformity and cooperation among Arab group members and their leader. According to the authors, group and family collectivism/cooperation is generally an expected behavior among Middle Easterners.

Key Findings for Research Question 2

What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as contributing to effective leadership?

The criterion for classifying a response as contributing to effective leadership was a mean score that exceeded 6 on a 7-point scale. Out of 112 items, 25 were rated by study participants as behaviors that contributed to effective leadership. Complete data are presented in Table 10. The 14 items in bold are universally positive behaviors identified by the GLOBE study participants.

Ten behaviors were rated 6.3 or higher by Iraqi Arab immigrant participants as contributing to effective leadership. Item 88, *honest*—“Speaks and acts truthfully,” was the highest rated behavior with a mean of 6.6. It was followed by Item 16, *trustworthy*—“Deserves trust, can be believed and relied upon to keep his/her word,” which had a mean of 6.5. The majority of the participants, 74.6%, considered honesty to be an important attribute of outstanding leaders, while 73.1% of all participants viewed trustworthiness as a trait that greatly contributes to outstanding leadership. Two other behaviors out of 10 had a mean of 6.4. They were Item 19, *administratively skilled*—“Able to plan, organize, coordinate, and control work of large numbers,” and Item 43, *intelligent*—“Smart, learns and understands easily.” The remaining six items in the highest category

Table 10

Behaviors Rated by Iraqi Arab Participants as Contributing to Effective Leadership

Item	Behavior	Mean	Standard deviation	Median	Mode
15	Sincere	6.2	1.1	7	7
16	Trustworthy	6.5	1	7	7
19	Administratively skilled	6.4	1.1	7	7
21	Win-win problem solver	6.3	0.9	7	7
22	Clear	6.2	1.2	7	7
30	Collaborative	6.1	1.2	6	7
31	Encouraging	6.3	1.1	7	7
32	Morale booster	6.2	1	7	7
35	Prepared	6.2	1.1	7	7
43	Intelligent	6.4	1	7	7
45	Consultative	6.1	1.3	6	7
58	Organized	6.1	1.1	6	7
67	Plans ahead	6.1	1	6	7
79	Communicator	6.2	0.9	6	7
80	Excellence oriented	6.2	1.1	6	7
82	Confidence builder	6.3	1	7	7
83	Group oriented	6.1	0.9	6	6
87	Patient	6.3	1	7	7
88	Honest	6.6	1	7	7
91	Dynamic	6.2	1.1	7	7
92	Coordinator	6.2	1	7	7
94	Team builder	6.3	1.1	7	7
97	Ambitious	6.3	0.9	7	7
98	Motivational	6.1	1.3	7	7
108	Good administratively	6.2	1.1	6	7

with a rating of 6.3 were Item 21, *win-win problem solver*—“Able to identify solutions which satisfy individuals with diverse and conflicting interests”; Item 31, *encouraging*—“Gives courage, confidence, or hope through reassuring and advising”; Item 82, *confidence builder*—“Instills others with confidence by showing confidence in them”; Item 87, *patient*—“Has and shows patience”; Item 94, *team builder*—“Able to induce group members to work together”; and Item 97, *ambitious*—“Sets high goals, works hard.”

Overall, out of 22 leadership behaviors that were identified by the GLOBE study as being universally positive (see Table 2 in chapter I), Iraqi Arab participants identified 14 behaviors (63.6%) that matched the GLOBE study findings as greatly contributing to effective leadership. These behaviors are presented in Table 10 in bold. The remaining eight behaviors identified by the GLOBE study, although rated highly by participants of this study, did not meet the criterion of greatly contributing to effective leadership (mean above 6.0).

Iraqi Arab participants rated an additional 11 behaviors very highly. However, these behaviors were not identified by the GLOBE study as universally positive leadership behaviors. They are presented in Table 10 in regular font. Out of these 11 behaviors, 10 are associated with Charismatic/Value-Based or Team-Oriented leadership dimensions. Item 97, *ambitious*, did not belong to either of these categories.

The findings for Research Question 2 supported the GLOBE study assertion that behaviors that contribute to effective leadership are associated with Charismatic/Value-Based and Team-Oriented leadership dimensions (House et al., 2004). These dimensions include behaviors that are associated with a leader's performance orientation, decisiveness, integrity, collaboration, diplomacy, integration, as well as administrative competence. Such behaviors are universally perceived as enhancing leadership effectiveness and contributing to organizational success.

Key Findings for Research Question 3

What leadership behaviors in the GLOBE study rated by immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators fall into (a) universally positive, (b) universally negative, and (c) culturally contingent categories?

The GLOBE study findings identified leadership behaviors that were perceived by participants from 62 societies as greatly contributing or greatly inhibiting effective leadership. These behaviors were divided into three groups. Twenty-two leadership behaviors were perceived as universally positive. The second group consisted of leadership behaviors that were rated negatively by each of the 62 societies in the GLOBE study. These behaviors were labeled as universally negative. Eight behaviors were universally perceived to significantly inhibit effective leadership. The GLOBE study also identified a third group. This group consisted of 35 leadership behaviors. They were rated by participants in one culture positively, but neutrally or negatively by participants of another culture. These 35 leadership behaviors, with a wide range of ratings by participants from different cultures, were labeled as culturally contingent behaviors.

Research Question 3a

Which of the leadership behaviors that were rated universally positively in the GLOBE study were also rated positively by the Iraqi Arab sample in this study?

The GLOBE study listed 22 behaviors universally perceived as contributing to effective leadership (see Table 2 in chapter I). In order for a behavior to be classified as universally positive, the mean score for each of the 62 societies that participated in the GLOBE study for that behavior had to exceed 6 on a 7-point scale (House et al., 2004).

Using the same criterion, a mean score exceeding 6 on a 7-point scale, participants in this study identified 24 leadership behaviors as being positive with a mean above 6. Table 11 presents positively rated (mean above 6) leadership behaviors in both studies. Positive leadership behaviors that were common to both groups are presented in regular font. Positive leadership behaviors that were unique to the GLOBE participants and those of this study are presented in bold.

Out of 22 universally positive leadership behaviors in the GLOBE study, 8 were not rated above 6 by the participants in this study. They were *effective bargainer, just, decisive, positive, informed, dependable, motive arouser, and having foresight*.

Table 11

Positively Rated (>6.0) Leadership Behaviors in the Two Studies

Leadership behavior	GLOBE study	Iraqi study
Administratively skilled	+	+
Ambitious		+
Clear		+
Collaborative		+
Communicative	+	+
Confidence builder	+	+
Coordinator	+	+
Consultative		+
Decisive	+	
Dependable	+	
Dynamic	+	+
Effective bargainer	+	
Encouraging	+	+
Excellence oriented	+	+
Foresight	+	
Group oriented		+
Honest	+	+
Informed	+	
Intelligent	+	+
Just	+	
Morale booster		+
Motivational	+	+
Motive arouser	+	
Organized		+
Patient		+
Plans ahead	+	+
Positive	+	
Prepared		+
Sincere		+
Team builder	+	+
Trustworthy	+	+
Win-win problem solver	+	+

Out of 24 leadership behaviors that were rated above 6 by Iraqi Arab immigrants working as foreign language educators, 14 (58.3%) matched the findings from the GLOBE study of leadership behaviors universally perceived as positively contributing to effective leadership. These behaviors are presented in Figure 3 in regular font.

In addition to the 14 behaviors that matched the findings by the GLOBE study as being universally positive, participants in this study identified 10 other leadership behaviors that had a mean above 6 on a 7-point scale. They are presented in Figure 3 in bold. Two out of these 10 behaviors, *sincere* and *ambitious*, were also part of the *culturally contingent* group of behaviors identified by GLOBE study participants. For example, *sincere* mean scores from culture to culture ranged from 3.99 to 6.55 in the GLOBE study. *Culturally contingent* means that a behavior was rated high in one culture and low in another. In this study, *sincere* had a relatively high rating (6.2), indicating that it was viewed as a behavior that “greatly contributes to effective leadership.” Similarly, *ambitious* scores ranged from a low 2.83 to a high 6.73 in the GLOBE study. Participants in this study considered *ambitious* to be a positive trait, as indicated by its high mean rating of 6.3 (see Table 10). The other eight leadership behaviors (*group oriented*, *consultative*, *patient*, *organized*, *prepared*, *clear*, *collaborative*, and *morale booster*) did not have high or low scores in the GLOBE study. Their mean ratings in the GLOBE study ranged from 3 to 5 and fell into three categories: slightly inhibits, slightly contributes to, or has no impact on whether a person is

an effective leader. However, the same eight behaviors were viewed by the Iraqi Arab participants in this study as behaviors that contribute greatly to effective leadership. All of these behaviors had a mean above 6.

The eight universally positive leadership behaviors that were unique to the GLOBE study (see the items in bold in Table 11) were also rated high by the Iraqi Arab participants in this study. However, they did not meet the criterion (mean score above 6) for greatly contributing to effective leadership. Table 12 presents these eight behaviors from the GLOBE study and their ratings by the Iraqi Arab immigrant sample participants.

Table 12

Universally Positive Behavior Means Between 5.7 and 6.0 as Rated by Iraqi Arab Study Participants

Item	Behavior	Mean	Standard deviation	Median	Mode
5	Positive	6.0	1.4	6	7
20	Just	6.0	1.5	7	7
44	Decisive	5.7	1.3	6	7
60	Informed	6.0	1.2	6	7
61	Effective bargainer	5.8	1.3	6	6
66	Foresight	5.7	1.2	6	6
76	Motive arouser	6.0	1.2	6	7
109	Dependable	6.0	1.5	7	7

The mean, median, mode, and standard deviation indicated a high level of consistency among study participants in rating these behaviors. All eight behaviors were viewed as very positive attributes that contribute to effective leadership.

Overall, out of 22 universally positive behaviors identified in the GLOBE study, 14 behaviors were also rated highly by participants in this study. The remaining eight universally positive behaviors in the GLOBE study did not have mean scores above 6 in this study, which were necessary to support GLOBE's assertion of the universality of these items. However, their mean scores were relatively high, ranging from 5.7 to 6.0. Such high scores indicate that the sample participants also viewed these behaviors as contributing to effective leadership.

Research Question 3b

What leadership behaviors rated by the Iraqi Arab immigrants working as foreign language educators fall into the universally negative category?

The GLOBE study identified eight leadership behaviors that were universally negative. For a leadership behavior to be categorized as universally negative, it required a mean score below 3 on a 7-point scale.

Study participants rated 24 leadership behaviors with a mean below 3.0 (see Table 9 for a complete list of negatively rated leadership behaviors in this study). Eight behaviors that were rated in the GLOBE study as universally negative were also rated negatively by the participants in this study. Table 13 lists these eight behaviors with their mean scores for Iraqi Arab immigrants in this study working as foreign language educators.

Table 13

Universally Negative Behaviors and Means for Iraqi Arab Immigrants

Behavior	Mean	SD
Antisocial	2.4	1.5
Nonexplicit	2.3	1.3
Egocentric	2.2	1.4
Loner	2.2	1.3
Ruthless	2.2	1.8
Irritable	2.1	1.3
Dictatorial	1.9	1.5
Noncooperative	1.8	1.2

Not surprisingly, *dictatorial* had one of the lowest ratings, 1.9. The highest mean of 2.4 was associated with *antisocial* behavior. However, the lowest rating was given to *noncooperativeness* (1.8). For participants in this study, this behavior was the most undesirable behavior for the leader to demonstrate.

Being noncooperative is generally viewed negatively in Middle Eastern society. Kabasakal and Bodur (2002) write, “The role of a leader is to provide care, nurturance, and protection to the follower, whereas the follower respects and obeys the superior” (p. 51). Respect and obedience require cooperation. Cooperation, therefore, is highly valued as a contributing factor to effective leadership.

Overall, all eight behaviors identified in the GLOBE study as universally negative were also rated low by Iraqi Arab participants. The mean scores ranged from 1.8 to 2.4. Such low mean scores indicate that the study participants also viewed these behaviors as greatly inhibiting effective leadership. All behaviors

that were rated as having a negative effect on leadership were associated with the GLOBE study categories of autocratic, self-centered, and malevolent leadership behaviors.

Research Question 3c

What leadership behaviors rated by the Iraqi Arab immigrants working as foreign language educators fall into the culturally contingent category?

The GLOBE study identified 35 culturally contingent leadership behaviors. For a behavior to be classified as culturally contingent, the ratings of respondents from different cultures on the GLOBE's questionnaire had to yield scores above and below the scale midpoint of 4. In other words, in some cultures a behavior would be rated as contributing to effective leadership, while the same behavior would be viewed negatively in another culture and have a low rating. House et al. (2004) provide two examples. Although the descriptor *individualistic* had an overall mean of 3.11 (slightly inhibits outstanding leadership) for the entire GLOBE study sample, individual culture scores ranged from a low mean of 1.67 (somewhat inhibits) to a high mean of 5.1 (slightly contributes). Similarly, the behavior *status conscious* also had mean scores that ranged from a low of 1.92 (somewhat inhibits) to a high of 5.77 (moderately contributes to effective leadership).

In this study, the rating of all 35 culturally contingent behaviors generally supported the GLOBE study's findings. The range of scores varied from item to

item. Table 14 lists 35 culturally contingent behaviors identified in the GLOBE study. It also presents the mean scores for the Iraqi Arab immigrants in this study, the GLOBE study mean range, and the range of scores for this study's participants.

Two culturally contingent items from the GLOBE study were rated very high by the participants of this study. They were *sincere* (mean of 6.2) and *ambitious* (mean of 6.3). For this reason, they were included in the category of "greatly contributes to effective leadership." They were noted in this study as an exception to the findings of the GLOBE study of universally positive behaviors. The behaviors *indirect* (mean of 2.9), *individualistic* (2.8), and *provocateur* (2.6) were consistently rated low by the participants in this study. For this reason, they were included in the "greatly inhibits effective leadership" category.

The greatest dichotomy in the range of scores was noted in two leadership behaviors: Item 2, *evasive*—"Refrains from making negative comments to maintain good relationships and save face," and Item 52, *subdued*, whose descriptor was "suppressed, quiet, tame." Item 8, *independent*—"Does not rely on others; self-governing," can be used as another example that illustrates the range of scores from negative to positive on the same behavior among Iraqi Arab immigrants. Table 15 lists these three behaviors and shows frequency with which each rating was selected.

Table 14

Comparison of the Score Range of Culturally Contingent Behaviors Between Participants in the GLOBE Study and Participants in This Study

Item	Behavior	Iraqi Arabs' mean score	GLOBE study score range	Iraqi Arab score range
2	Evasive	4.1	1.52-5.67	1-7
6	Intragroup competitor	4.3	3.00-6.49	1-7
7	Autonomous	3.4	1.63-5.17	1-6
8	Independent	3.6	1.67-5.32	1-7
13	Anticipatory	5.6	3.84-6.51	4-7
14	Risk taker	4.2	2.14-5.96	1-7
15	Sincere	6.2	3.99-6.55	4-7
17	Worldly	5.4	3.48-6.18	3-7
18	Intragroup conflict avoider	4.3	1.84-5.69	1-7
27	Provocateur	2.0	1.38-6.00	1-7
29	Unique	5.0	3.47-6.06	1-7
34	Orderly	5.8	3.81-6.34	3-7
41	Formal	5.0	2.12-5.43	1-7
48	Enthusiastic	5.8	3.72-6.44	1-7
51	Compassionate	5.6	2.69-5.56	1-7
52	Subdued	3.8	1.32-6.18	1-7
57	Cautious	5.0	2.17-5.78	2-7
59	Cunning	3.1	1.26-6.38	1-7
64	Logical	5.9	3.89-6.58	3-7
65	Status conscious	5.1	1.92-5.77	1-7
71	Intuitive	5.1	3.72-6.47	1-7
72	Indirect	2.9	2.16-4.86	1-7
73	Habitual	3.7	1.93-5.38	1-7
74	Self-effacing	5.0	1.85-5.23	1-7
77	Sensitive	5.1	1.96-6.35	1-7
81	Procedural	5.6	3.03-6.10	2-7
84	Class conscious	4.9	2.53-6.09	1-7
86	Self-sacrificial	5.6	3.00-5.98	1-7
89	Domineering	3.2	1.60-5.14	1-7
93	Elitist	3.1	1.61-5.00	1-7
97	Ambitious	6.3	2.85-6.73	5-7
99	Micro-manager	3.1	1.60-5.00	1-7
103	Willful	5.9	3.06-6.48	2-7
104	Ruler	3.1	1.66-5.20	1-7
111	Individualistic	2.8	1.67-5.10	1-7

Table 15

Distribution of Scores for Evasive, Subdued, and Independent Behaviors by Participants in This Study

Item	Greatly inhibits	Somewhat inhibits	Slightly inhibits	Has no impact	Contributes slightly to leadership	Contributes somewhat to leadership	Contributes greatly to leadership	Total N
Evasive	9	13	8	5	9	8	15	67
Subdued	7	7	15	14	15	7	2	67
Independent	11	12	11	7	13	10	3	67

The participants in this study were almost equally divided in rating behaviors *evasive* and *subdued* as positive or negative. Out of a total of 67 participants (short- and long-time residents in the U.S.), 30 (45%) rated Item 2 (*evasive*) negatively. Thirty-two of the 67 (48%) rated the same item positively. Only five participants (7%) felt that this behavior had no impact on whether a person is an effective leader. Item 52 (*subdued*) had a similar distribution. Twenty-nine (43%) participants rated this behavior as one that inhibits effective leadership. Twenty-four (36%) of the Iraqi Arab immigrant participants in this study rated this item as positively contributing to effective leadership. However, more participants than for Item 2 viewed the attribute *subdued* as neutral. Out of 67 participants, 14 (21%) gave it a rating of 4 on the 7-point Likert scale. A rating of 4 was described as “having no impact on whether the person is an effective leader.”

The behavior labeled *independent* was rated by 34 Iraqis (51%) as negatively contributing to effective leadership. Twenty-six Iraqis (39%) rated this behavior as having a positive effect on leadership. The remaining seven participants (10%) rated this item as neutral.

Overall, the findings of this study supported the GLOBE study findings about culturally contingent leadership behaviors. Out of 35 GLOBE study culturally contingent leadership behaviors, Iraqi Arab participants in this study rated two behaviors—*sincere* and *ambitious*—consistently very high (above 6.0). For this reason, in this study these behaviors were included in the group of behaviors that contribute to effective leadership. Three behaviors—*indirect*, *individualistic*, and *provocateur*—were consistently rated below 3.0 by the participants in this study. For this reason, in this study they were included in the group of behaviors that inhibit effective leadership.

The remaining 30 items in this study had a range of scores from low, “greatly inhibits effective leadership,” to high, “greatly contributes to effective leadership.” Such a wide range of scores for individual items in this study may be an indication of different values that the participants assign to the same behaviors. In other words, what is perceived as highly contributing to effective leadership by one participant may differ significantly from another. In this study, the widest range of scores among the participants was found in three leadership traits: *evasive*, *subdued*, and *independent*.

Key Findings for Research Question 4

To what extent do the six global culturally implicit leadership theory (CLT) dimensions, based on the ratings by the immigrants to the U.S. from Iraqi Arab societies working as foreign language educators, differ from the CLT dimensions identified by participants in the Middle Eastern and Anglo clusters in the GLOBE study?

The GLOBE research addressed a question about what are considered to be effective leadership behaviors in 10 societal clusters worldwide. The 10 clusters were Eastern Europe, Latin America, Latin Europe, Confucian Asia, Nordic Europe, Anglo, Sub-Saharan Africa, Southern Asia, Germanic Europe, and the Middle East. Based on the study data, each societal cluster was rated on six culturally endorsed leadership dimensions: (a) Charismatic/Value-Based, (b) Team-Oriented, (c) Participative, (d) Humane-Oriented, (e) Autonomous, and (f) Self-Protective leadership. A description of these six dimensions (House et al., 2004) is provided below:

1. *Charismatic/Value-Based Leadership*—"A broadly defined leadership dimension that reflects the ability to inspire, to motivate, and to expect high performance outcomes from others based on firmly held core values" (p. 14).

2. *Team-Oriented Leadership*—"A leadership dimension that emphasizes effective team building and implementation of a common purpose or goal among team members" (p. 14).

3. *Participative Leadership*—“A leadership dimension that reflects the degree to which managers involve others in making and implementing decisions” (p. 14).

4. *Humane-Oriented Leadership*—“A leadership dimension that reflects supportive and considerate leadership but also includes compassion and generosity” (p. 14).

5. *Autonomous Leadership*—“A leadership dimension that refers to independent and individualistic leadership attributes” (p. 14).

6. *Self-Protective Leadership*—“From a Western perspective, this . . . leadership behavior focuses on ensuring the safety and security of the individual and group through status enhancement and face saving” (p. 14).

Table 16 presents the GLOBE mean scores for all six leadership dimensions for the 10 societal clusters.

This study examined the differences in culturally implicit leadership dimensions between Iraqi Arab study participants and the Anglo and Middle Eastern clusters of the international GLOBE study. The Anglo cluster consisted of Australia, Canada, Ireland, New Zealand, South Africa, the United Kingdom, and the United States. It is of interest to note that in the GLOBE study, the ratings for five out of six leadership dimensions for the United States exceeded the means of the Anglo cluster. Data on the United States from the GLOBE study were also compared with the findings from this study of Iraqi Arab immigrants.

Table 16

GLOBE Study Societal Clusters Mean Scores for Six Leadership Dimensions

GLOBE societal cluster	Leadership dimensions					
	Charismatic/ Value-Based	Team Oriented	Participative	Humane Oriented	Autonomous	Self- Protective
1. Eastern Europe	5.74	5.88	5.08	4.76	4.20	3.67
2. Latin America	5.99	5.96	5.42	4.85	3.51	3.62
3. Latin Europe	5.78	5.73	5.37	4.45	3.66	3.19
4. Confucian Asia	5.63	5.61	4.99	5.04	4.04	3.72
5. Nordic Europe	5.93	5.77	5.75	4.42	3.94	2.72
6. Anglo	6.05	5.74	5.73	5.08	3.82	3.08
7. Sub-Saharan Africa	5.79	5.70	5.31	5.16	3.63	3.55
8. Southern Asia	5.97	5.86	5.06	5.38	3.99	3.83
9. Germanic Europe	5.93	5.62	5.86	4.71	4.16	3.03
10. Middle East	5.35	5.47	4.97	4.80	3.68	3.79

The Middle Eastern cluster included five countries: Egypt, Kuwait, Morocco, Qatar, and Turkey. Iraq was not included in the initial GLOBE study.

Participants' scores in this study differed when compared to those of the Anglo, U.S., and Middle Eastern groups in the GLOBE research. The range of scores and means for these groups are presented in Table 17.

Table 17

Means for Leadership Dimension Among Middle Eastern, Anglo, U.S., and Iraqi Immigrant Study Participants

Leadership dimensions	Anglo cluster	U.S. participants in Anglo cluster	Middle Eastern cluster	Iraqi Arab immigrant study participants	Range of scores
Charismatic/Value-Based	6.05	6.12	5.35	5.89	5.35-6.12
Team-Oriented	5.74	5.80	5.47	5.78	5.47-5.80
Participative	5.73	5.93	4.97	5.29	4.97-5.93
Humane-Oriented	5.08	5.21	4.80	5.63	4.80-5.63
Autonomous	3.82	3.75	3.68	3.98	3.68-3.98
Self-Protective	3.08	3.15	3.79	4.02	3.08-4.02

Based on House et al. (2004), the Anglo cluster, which included U.S. participants, is characterized by the highest score for Charismatic/Value-Based leadership among all 10 societal clusters (6.05). This high score indicates participants' belief in the important role that this dimension plays in leadership effectiveness. In the Anglo cluster, Team-Oriented (5.74) and Participative (5.73) leadership dimensions are viewed similarly and are considered as positive leadership behaviors that contribute to effective leadership. Humane-Oriented leadership (5.08), although not rated as high as the previous two, is also viewed positively. The Autonomous category for the Anglo societal cluster was rated 3.82. The participants in the Anglo cluster rated the Self-Protective category lowest (mean of 3.08). This score indicates that the participants in the Anglo cluster believe that such leadership behaviors as status consciousness, face saving, and self-centeredness impede effective leadership.

U.S. participants in the GLOBE study rated five out of six leadership dimensions higher than the Anglo cluster participants. Charismatic/Value-Based, Team-Oriented, Participative, and Humane-Oriented leadership behaviors had very high mean scores (6.12, 5.80, 5.93, and 5.21, respectively). These scores show that Americans see leaders as having vision and place emphasis on performance excellence (House et al., 2004). Strong leaders in the U.S. are also seen as decisive, egalitarian, and pragmatic. In addition, they are highly participative and show their subordinates that they care about them.

However, the score for the Autonomous leadership dimension was slightly lower among U.S. participants than those in the Anglo cluster in the GLOBE study. The score for the Self-Protective leadership dimension was slightly higher among the U.S. participants than the GLOBE study participants. These two dimensions scored lowest in the U.S. cluster and reflected a rather negative attitude toward such behaviors in leaders. Autonomous leaders are viewed as individualistic and unique. Self-protective leaders are described as status conscious. In the U.S., leaders are expected to be team-oriented, inclusive, and less status conscious.

According to the GLOBE study (House et al., 2004), the Middle Eastern cluster participants considered Charismatic/Value-Based (5.35), Team-Oriented (5.47), and Participative (4.97) leadership dimensions as dimensions that contribute to effective leadership. However, when compared to the scores of the

other nine cultural clusters, the scores for these three dimensions were the lowest (see Table 16).

The Middle Eastern cluster also gave positive ratings to the Humane-Oriented category (4.80). The mean score of the Middle Eastern cluster did not differ noticeably from the other nine societal clusters in the GLOBE study on this dimension.

Autonomous leadership was viewed somewhat negatively by this cluster (3.68), while Self-Protective leadership in the Middle Eastern cluster had a higher mean score. This higher score (3.79) places the Self-Protective dimension closer to being perceived as having a neutral rating, which would be a mean of 4 on the GLOBE leadership questionnaire scale. Such a rating indicates that Self-Protective attributes (e.g., status-conscious leadership), with the exception of the Southern Asian cluster (3.83), is more accepted in the Middle Eastern cluster than in any other of the remaining eight GLOBE cultural clusters.

Charismatic/Value-Based and Team-Oriented leadership dimensions were identified in the GLOBE study as the two most important dimensions for effective leadership among all 10 societal clusters, including the Middle Eastern and Anglo clusters (House et al., 2004). The Iraqi Arab immigrants in this study also rated the Charismatic/Value-Based leadership dimension high (5.89). Ratings by Iraqi Arab immigrants for the Charismatic/Value-Based dimension were closer to the Anglo and U.S. scores. The Anglo (including U.S.) cluster had means of 6.05 and 6.12, respectively. This study's participants' mean score was only .16 below the

Anglo cluster score. It was .23 below the mean score of all United States participants (6.12). The difference in the mean scores between Iraqi Arab participants and the Middle Eastern cluster participants on the Charismatic/Value-Based dimension was much higher (.54). This difference in mean scores suggests that assimilation to American beliefs about what constitutes effective leadership may have taken place among the participants in this study.

The Iraqi Arab immigrant mean for the Charismatic/Value-Based dimension was higher than the mean from the Middle Eastern group. Specifically, the Iraqi group (5.89) was .54 higher than the Middle Eastern group mean in the GLOBE study (5.35). This rating indicates that the participants in this study viewed the behaviors associated with the Charismatic/Value-Based dimension as contributing to effective leadership.

Similarly, the Team-Oriented leadership behavior was viewed very favorably by the Iraqi Arab immigrant group. The participants in this study had a mean that was very close to the Anglo and U.S. groups: 5.78. The Team-Oriented dimension means for Anglo, U.S., and Middle Eastern groups were 5.74, 5.80, and 5.47, respectively. The mean for this dimension as rated by this study's participants was higher than the mean of the Middle Eastern cluster by .31.

The mean of 5.63 for Humane-Oriented leadership indicated high ratings for leadership behaviors associated with this dimension by the Iraqi Arab immigrants. The comparison of mean scores between the Middle Eastern (4.80),

Anglo (5.08), U.S. (5.21), and Iraqi Arab (5.63) groups indicated that the ratings of Iraqi Arab immigrants in this study are even higher than the other three groups. Humane-oriented leadership addresses supportive and considerate facets of leadership. It “involves being generous and compassionate in a modest, calm, and patient manner” (Kabasakal & Bodur, 2002, p. 50). According to the study data, Iraqi Arab participants clearly considered humane-oriented leadership behaviors to play an important role in promoting effective leadership.

Higher ratings in these leadership categories suggest a greater assimilation of Arab immigrants in this study into American culture. The process of assimilation is defined as “a process of cultural absorption of a minority into the main cultural body” (Breslow & Cengage, 2002, n.p.). Higher scores in Charismatic/Value-Based leadership and Humane-Oriented dimensions suggest that participants in this study are more supportive of leadership behaviors that inspire and stimulate subordinates toward higher performance. High scores in Team-Orientation suggest that Iraqi Arab participants in this study value such leadership behaviors as collaboration, diplomacy, mediation, and loyalty to one’s group.

The Participative leadership dimension was also viewed in a positive manner (mean of 5.29) by Iraqi Arabs. The mean score fell in between the Middle Eastern group’s mean (4.97) and the Anglo group’s mean (5.73). The study participants’ mean was .64 below the U.S. mean (5.93). The higher mean score suggests that some degree of assimilation of Iraqi Arab participants to American

culture took place. The participants of this study rated behaviors associated with Participative leadership higher than the participants in the Middle Eastern cluster.

The Middle Eastern cluster sees Participative leadership behaviors as having slightly less influence on leadership effectiveness. However, they still consider these behaviors to be important in promoting and developing effective leaders. Kabasakal and Bodur (2002) describe Middle Eastern participative leaders like this: "Participative leaders act in a non-autocratic and non-dictatorial manner, without being an elitist; they delegate tasks in an egalitarian way and are not micromanagers" (p. 50).

On the other hand, the Anglo cluster considers the Participative leadership dimension as a very important component of leadership effectiveness. Data from this study suggest that Iraqi Arab participants are moving away from the Middle Eastern cluster's perception of the value of the behaviors associated with participative leadership. Their ratings moved in the direction of the Anglo cluster, which indicates that they consider participative behavior to be important to effective leadership.

Consistent with the GLOBE findings for the Middle Eastern and Anglo (including the U.S.) clusters, the Autonomous and Self-Protective leadership dimensions received the lowest ratings from Iraqi Arab immigrants. The Iraqi Arab group had a mean score of 3.98 for the Autonomous dimension.

The mean (4.02) for the Self-Protective category for Iraqi Arab immigrants was closer to the Middle Eastern cluster's rating (3.79) than to the Anglo (3.08)

and the U.S. (3.15) groups in the GLOBE study. It is of interest to note that the rating for the Iraqi Arab immigrants (4.02) and the Middle Eastern cluster (3.79) had mean scores close to 4, which is considered to be a neutral rating. The rating of 4 was described in the GLOBE study as a behavior that “has no impact on whether or not a person is an outstanding leader.”

For the most part, the mean scores of the Iraqi Arab participants for leadership dimensions were closer to the mean scores of the Anglo (including U.S.) cluster than to the mean scores of the Middle Eastern cluster. Specifically, the findings of this study show that on the four leadership dimensions the scores of Iraqi Arab participants resembled the pattern of the Anglo, including the U.S., cluster rather than the Middle Eastern cluster. This pattern may be attributed to the assimilation process. However, Iraqi mean (5.29) for the Participative dimension was closer to the Middle Eastern mean (4.97) than to the Anglo (5.73) or the U.S. (5.93) means. The Self-Protective leadership dimension was another dimension in which Iraqi Arab participants in this study and the participants of the Middle Eastern cluster had similar scores (4.02 and 3.79, respectively). The Self-Protective dimension deals with safety and security of the individual through status enhancement and face saving.

In summary, data from this study supported the GLOBE study findings that the behaviors that constitute Charismatic/Value-Based and Team-Oriented leadership dimensions are considered to be the most important behaviors for effective leadership. Humane-Oriented and Participative leadership dimensions

also were viewed in a very positive manner. The Autonomous and Self-Protective dimensions were the two lowest rated dimensions. However, their mean scores, 3.98 and 4.02, respectively, indicated that the participants in this study considered them to be “neutral” (i.e., neither contributing to nor impeding effective leadership).

Key Findings for Research Question 5

To what extent does the length of time immigrants to the U.S. from Iraqi Arab societies working as foreign language educators spend in the U.S. affect their perceptions of universally effective and ineffective leadership behaviors?

Out of the 67 Iraqi Arab immigrants to the U.S. working as foreign language educators who participated in the study, 3 did not answer the demographic question about the length of time they had lived in the United States. The remaining 64 participants were divided into three groups based on the time they had lived in the United States. Table 18 summarizes groups of participants based on the length of time they lived in the U.S.

There were 20 to 23 participants in each group. The first group included Iraqi Arab immigrants who had lived in the United States for up to 10 years (n=21). The second group consisted of participants in the study who had spent 11 to 20 years in the U.S. (n=20). All study participants who had spent over 21 years in this country were placed in the third group (n=23).

Table 18

Grouping of the Participants According to the Length of Time in the U.S.

Group	Years in the U.S.	N
I	10 years or less	21
II	11-20 years	20
III	21 years or more	23
Total participants ^a		64

^a One participant did not fill out the demographic portion of the questionnaire and two missed the "length in the U.S." question.

The participants in this study were also asked whether they had received formal training in Western management practices. Table 19 summarizes their responses and includes data for Groups I, II, and III.

Table 19

Formal Training in Western Management Practices Received by Study Participants

Group	Western management training received	
	Yes	No
Group I (n=21)	8	13
Group II (n=20)	8	12
Group III (n=23)	13	10
Total (N=65)	29	35

Out of 64 participants who filled out the demographic portion of the questionnaire, 29 (45%), slightly less than half, stated that they had some type of

formal training in Western management practices. Thirty-five, or 55%, indicated that they did not have such training.

Less than half of Groups I and II reported having received training in Western management practices. Specifically, each group had eight individuals with this type of training. Group III had the largest number of participants with formal training in this field. Thirteen out of 23 Iraqi Arab immigrants (57%) indicated that they were trained in Western management.

In order for a behavior to positively affect leadership, a rating above 6 on a 7-point scale was required. The overall number of behaviors that were positively associated with effective leadership behaviors for the entire sample (N=64) was 25. For the behavior to have a negative influence on leadership, a rating below 3 was required. Twenty-four behaviors were identified by the entire Iraqi Arab sample as having a negative effect on leadership behaviors. The number of behaviors that were rated positively or negatively by each group based on the number of years they had lived in the U.S. differed. Table 20 summarizes the number of positive and negative behaviors as rated by each group. The table presents the number of behaviors that were rated below 2 and 3 as well as behaviors that were rated above 6 and 6.6.

Table 20

Number of Positive and Negative Behaviors as Rated by Each Group

Group	Years in U.S.	N	Total >6	Total <3	Total >6.6	Total <2
I	≤10	21	24	17	0	0
II	11-20	20	17	28	0	5
III	21-30<	23	30	31	3	13
All	≤10-30<	64	25	24	0	6

Group I

Group I (n=21) included the newest Iraqi Arab immigrants to the U.S. who have lived in this country for up to 10 years. This group identified 24 leadership behaviors that contribute to effective leadership (mean greater than 6). The number of highly rated leadership behaviors (24) of Group I corresponded closely to the number of positive behaviors as identified by the entire sample in this study. (Group I identified 24 positively rated behaviors; the overall sample identified 25.) The common positive behaviors were trustworthy, administratively skilled, win-win problem solver, clear, collaborative, encouraging, morale booster, prepared, intelligent, consultative, organized, communicator, excellence oriented, confidence builder, patient, honest, dynamic, coordinator ambitious, and motivational.

The nine highest ranking behaviors in Group I that contribute to effective leadership fell into the range of 6.4 to 6.6 on a 7-point scale. These behaviors were also identified as contributing to effective leadership by the entire

participant sample. They are listed in Table 21 along with their mean, median, mode, and standard deviation.

Table 21

Top Leadership Behaviors as Rated by Group I

Item	Behavior	Mean	Standard deviation	Median	Mode
16	Trustworthy	6.6	.7	7	7
35	Prepared	6.6	.8	7	7
88	Honest	6.6	1	7	7
80	Excellence oriented	6.5	.7	7	7
19	Administratively skilled	6.4	.8	7	7
22	Clear	6.4	1	7	7
79	Communicative	6.4	.7	7	7
92	Coordinator	6.4	.7	7	7
97	Ambitious	6.4	.9	7	7

The three behaviors *trustworthiness*, *preparedness*, and *honesty* (mean of 6.6) were the top three for this group. *Communicative* (6.4) and *coordinator* (6.4) were also included in the top leadership behaviors for Group I but were not rated as high by either Group II or III.

Group I had the lowest number of leadership behaviors identified as having a negative effect on effective leadership. The group rated a total of 17 out of 112 behaviors with a mean below 3 on a 7-point scale. No single leadership behavior was rated below 2.0. Eleven behaviors had a low mean ranging from 2.0 to 2.4. These 11 behaviors are presented in Table 22, which lists the mean, median, mode, and standard deviation for each behavior.

Table 22

Lowest Leadership Behaviors as Rated by Group I

Item	Behavior	Mean	Standard deviation	Median	Mode
63	Noncooperative	2.0	1.4	2	1
106	Hostile	2.0	1.7	1	1
24	Tyrannical	2.2	1.9	1	1
110	Dictatorial	2.2	1.8	1	1
46	Irritable	2.3	1.7	2	1
47	Loner	2.3	0.5	2	1
50	Vindictive	2.3	1.7	1	1
105	Dishonest	2.3	0.7	1	1
53	Egocentric	2.4	1.5	2	1
55	Distant	2.4	0.5	2	1
70	Nonegalitarian	2.4	2	1	1

All of the 11 items were associated with malevolent, self-centered types of behaviors. *Noncooperation* and *hostility* received the lowest ratings (mean of 2.0). The means were just slightly below those for *tyrannical* and *dictatorial* behaviors. The group's mean for these two behaviors was 2.2. *Irritability*, *being a loner*, *vindictiveness*, and *dishonesty* also had a low mean (2.3). Similarly, *being egocentric*, *distant*, and *nonegalitarian* were also viewed very negatively with means of 2.4.

Group II

Twenty participants of Group II (11-20 years in the U.S.) rated 17 leadership behaviors with means above 6 on a 7-point scale. The means of the 11 behaviors that received the highest ratings in this group ranged from 6.2 to

6.4. Table 23 presents these behaviors with their mean, median, mode, and standard deviation.

Table 23

Top Leadership Behaviors as Rated by Group II

Item	Behavior	Mean	Standard deviation	Median	Mode
43	Intelligent	6.4	1.4	7	7
16	Trustworthy	6.3	1.4	7	7
91	Dynamic	6.3	1.1	7	7
97	Ambitious	6.3	1.1	7	7
15	Sincere	6.2	0.7	7	7
21	Win-win problem solver	6.2	1.3	7	7
22	Clear	6.2	1.2	6	7
31	Encouraging	6.2	1.2	6.5	7
32	Morale booster	6.2	1.2	6	6
82	Confidence builder	6.2	1.1	6.5	7
88	Honest	6.2	1.6	7	7

None of the behaviors in Group II had a mean above 6.4. *Intelligence* (6.4), *trustworthiness* (6.3), *being dynamic* (6.3), and *ambitious* (6.3) received the highest ratings by Group II. House et al. (2004) state that these behaviors are associated with leaders who are inspirational and have a high degree of integrity. In addition, such leaders are skillful in diplomacy and effective team builders.

The total numbers of negatively rated behaviors for Group II was 28. Twelve behaviors had a mean that ranged between 1.5 and 2.1. They are listed in Table 24, which shows the mean, median, mode, and standard deviation for each behavior.

Table 24

Lowest Leadership Behaviors as Rated by Group II

Item	Behavior	Mean	Standard deviation	Median	Mode
106	Hostile	1.5	0.9	1	1
9	Ruthless	1.8	1.3	1	1
33	Arrogant	1.8	1.4	1	1
50	Vindictive	1.8	1.3	1	1
105	Dishonest	1.8	1.4	1	1
24	Tyrannical	2.0	1.3	1	1
110	Dictatorial	2.0	1.5	1	1
36	Autocratic	2.1	1.4	1.5	1
38	Antisocial	2.1	1.3	2	1
46	Irritable	2.1	1.3	1	1
63	Noncooperative	2.1	1.5	1.5	1
70	Nonegalitarian	2.1	1.7	1	1

Like Group I, *hostility* was also perceived by Group II as a behavior that strongly inhibits effective leadership. The mean was even lower than in Group I (Group I = 2.0; Group II = 1.5). Group II also gave very low ratings (between 1.5 and 2.1) to four additional behaviors. They were *ruthless* (1.8), *arrogant* (1.8), *autocratic* (2.1), and *antisocial* (2.1). All these traits can be characterized as behaviors of an autocratic, self-centered leader. These behaviors impede team building and cooperation and create a negative organizational climate.

Group III

Group III (n=23) represents the participants who have lived 21 to 30 or more years in the United States. These participants had the highest number of leadership behaviors (30) they considered to be effective. Table 25 presents the 10 behaviors to which Group III gave the highest ratings.

Table 25

Top Leadership Behaviors as Rated by Group III

Item	Behavior	Mean	Standard deviation	Median	Mode
88	Honest	6.8	0.5	7	7
16	Trustworthy	6.7	0.7	7	7
94	Team builder	6.7	0.7	7	7
19	Administratively skilled	6.5	0.8	7	7
21	Win/win problem solver	6.5	0.6	7	7
82	Confidence builder	6.5	0.8	7	7
15	Sincere	6.4	1.1	7	7
87	Patient	6.4	0.9	7	7
108	Good administrator	6.4	0.8	7	7
109	Dependable	6.4	1	7	7

Moreover, Iraqi Arab immigrants in Group III tended to give higher ratings to these behaviors than participants in Groups I and II. Out of 30 behaviors, they rated 10 above 6.4 on a 7-point scale. For example, *honesty* was one of the highest rated leadership behaviors in all three groups. However, the mean for this behavior varied with each group. Group I had a mean of 6.6, Group II, 6.2, and Group III, 6.8. The difference in mean scores may indicate raters' personal values. On the other hand, it may be a result of the participants' assimilation process. Experience these participants gained in the U.S. may have taught them the importance and necessity of honesty in a leader.

Group III also had the highest number of negatively rated behaviors (31). Out of 31 negatively rated behaviors, 13 had a mean below 2. They are listed in Table 26. These data suggest that as their time in the U.S. increased, participants' tolerance for negative behaviors in leaders decreased.

Table 26

Lowest Leadership Behaviors as Rated by Group III

Item	Behavior	Mean	Standard deviation	Median	Mode
63	Noncooperative	1.3	0.6	1	1
106	Hostile	1.3	1.2	1	1
50	Vindictive	1.4	0.9	1	1
105	Dishonest	1.5	1.1	1	1
24	Tyrannical	1.6	1.2	1	1
85	Nonparticipative	1.6	0.7	2	1
110	Dictatorial	1.7	1.2	1	1
33	Arrogant	1.8	1.5	1	1
36	Autocratic	1.8	1.4	1	1
54	Nonexplicit	1.8	1.1	1	1
70	Nonegalitarian	1.8	1.2	1	1
46	Irritable	1.9	1	2	1
53	Egocentric	1.9	1.1	2	1

As in Groups I and II, *hostility* was one of the behaviors that received the lowest ratings from Group III. Group I had a mean of 2.0 for this behavior, Group II, 1.5, and Group III, 1.3. *Noncooperation* was also rated very low by Group III (1.3). It mirrored the rating of Group I, which rated both *hostility* and *noncooperation* slightly higher than the participants of Group III. Group II also rated *noncooperation* low (2.1). These low ratings indicate that the two behaviors are viewed as impeding effective leadership (mean of 2.0) by all three groups.

Data Comparisons Among the Three Groups

There was greater similarity among the groups for the lowest-rated, negative leadership behaviors than for the top-rated, positive behaviors. Only two top leadership behaviors were commonly identified by all three groups as

contributing to effective leadership. Item 16, *trustworthy*, whose descriptor was, “Deserves trust, can be believed and relied upon to keep his/her word,” and related Item 88, *honest*, whose descriptor was, “Speaks and acts truthfully,” were rated very high by all three groups. Both behaviors belong to the category of universally positive leadership behaviors as identified by the GLOBE study. Table 27 consolidates ratings of these two items for all three groups.

Table 27

Comparison of Highest Rated Items by all Three Participant Groups

Item	Group I mean	Group II mean	Group III mean	Overall mean
Trustworthy (16)	6.6	6.3	6.7	6.5
Honest (88)	6.6	6.2	6.8	6.6

As noted above, there was greater similarity among the three groups for the lowest rated negative leadership behaviors than for the top-rated positive behaviors. Specifically, seven leadership behaviors—*noncooperative*, *hostile*, *tyrannical*, *dictatorial*, *irritable*, *dishonest*, and *nonegalitarian*—were identified by all three groups as behaviors that impede effective leadership. The mean score for the seven behaviors was below 3. Table 28 presents the means for these behaviors for all three groups.

These data indicate that these behaviors were perceived very negatively by all three groups participating in this study. However, the mean scores for all seven commonly identified negative behaviors differed from group to group.

Table 28

Behaviors That Impede Effective Leadership Identified by the Three Participant Groups

Item	Group I mean	Group II mean	Group III mean	Overall Iraqi sample mean
Tyrannical (24)	2.2	2.0	1.6	1.9
Irritable (46)	2.3	2.1	1.9	2.1
Noncooperative (63)	2.0	2.1	1.3	1.8
Nonegalitarian (70)	2.4	2.1	1.8	2.0
Dishonest (105)	2.3	1.8	1.5	1.9
Hostile (106)	2.0	1.5	1.3	1.6
Dictatorial (110)	2.2	2.0	1.7	1.9

Specifically, the mean for each of these leadership behaviors for the group that spent less than 10 years in the U.S. (Group I) was higher than the mean in Group II (11-20 years in the U.S.) and Group III (at least 21 years in the U.S.). The one noted exception was Item 63, *noncooperative* (Group I mean = 2.0, Group II = 2.1, and Group III = 1.3). Moreover, as the Iraqi Arab immigrants' length of time in the U.S. increased, the mean scores for negatively rated behaviors decreased. For example, *tyrannical* had a mean score of 2.2 in Group I, 2.0 in Group II, and 1.6 in Group III. Similarly, *irritable* was rated 2.3, 2.1, and 1.9 by Groups I, II, and III, respectively. These data suggest that through the process of assimilation, the participants in Group III (with the longest time in the U.S.) learned to be less tolerant of such negative behaviors in a leader.

Summary

In summary, data suggest that the length of time the participants spent in this country affected their ratings of effective and ineffective leadership

behaviors. Group I rated 24 leadership behaviors as contributing to effective leadership. Group II had 17 behaviors, but the number of effective leadership behaviors in Group III jumped to 30. Two behaviors, *trustworthiness* and *honesty*, were present in all three groups and received the highest ratings.

There were more behaviors among the three groups that were rated as having a negative effect on leadership. There were six behaviors that all three groups rated very low. They were *tyrannical*, *irritable*, *noncooperative*, *nonegalitarian*, *dishonest*, *hostile*, and *dictatorial*. *Tyrannical*, *noncooperative*, *dishonest*, and *hostile* were all associated with malevolent behaviors in the GLOBE study. The means for these malevolent behaviors in Iraqi Arab Groups I to III ranged from 1.52 to 2.16. The highest mean, 2.16, was associated with the group that spent the least number of years in the U.S. As the participants' length of time in the U.S. increased, their tolerance for such behaviors decreased. This was indicated by their composite mean scores for malevolent behaviors (Group I = 2.16, Group II = 1.90, and Group III = 1.52).

Ratings of Leadership Dimensions by Groups of Iraqi Arab Immigrants

The individual group scores for leadership dimensions were also compared and analyzed with the CLT leadership scores for the Anglo, U.S., and Middle Eastern clusters. Table 29 presents comparison data of leadership dimensions for these groups.

Table 29

Comparison of Leadership Dimensions Mean Scores Among the Anglo (Including U.S.), Middle East Clusters and all Participants in This Study, Including the Three Iraqi Immigrant Groups

Leadership dimensions	Anglo cluster	U.S. part of Anglo cluster	Middle Eastern cluster	Iraqi Arab participants	Group I	Group II	Group III
Charismatic/ Value-Based	6.05	6.12	5.35	5.89	5.98	5.77	5.95
Team-Oriented	5.74	5.80	5.47	5.78	5.75	5.68	5.88
Participative	5.73	5.93	4.97	5.29	4.84	5.48	5.60
Humane-Oriented	5.08	5.21	4.80	5.63	5.75	5.55	5.70
Autonomous	3.82	3.75	3.68	3.98	4.33	3.95	3.58
Self-Protective	3.08	3.15	3.79	4.02	4.50	3.99	3.88

The GLOBE study (House et al., 2004) confirmed that Charismatic/ Value-Based and Team-Oriented leadership dimensions were universally viewed as positive leadership styles. All 10 societal clusters in the GLOBE study considered Charismatic/Value-Based and Team-Oriented leadership behaviors, such as being visionary, honest, diplomatic, integrative, and cooperative, conducive to effective leadership.

The comparison of the mean scores among the three groups in this study supported the GLOBE's findings that Charismatic/Value-Based and Team-Oriented leadership dimensions are universally perceived as contributing to effective leadership. All three groups of Iraqi Arab participants rated these two leadership dimensions very highly, thus confirming the positive role that the behaviors in these two dimensions play.

The mean scores for all three groups in this sample were below those of the Anglo (6.05) and the U.S. (6.12) clusters. However, their individual mean scores exceeded the scores of the Middle Eastern cluster for Charismatic/Value-Based and Team-Oriented leadership. The Charismatic/Value-Based leadership dimension for the Middle Eastern cluster had a rating of 5.35 in the GLOBE study. The means of study participant Groups I (5.98), II (5.77), and III (5.95) suggested that some degree of assimilation of Anglo and U.S. perceptions had taken place.

The mean scores for the Charismatic/Value-Based leadership dimension were very close for Groups I and III (5.98 and 5.95, respectively). Group II had a slightly lower mean (5.77). However, all three groups viewed the Charismatic/Value-Based leadership style very positively. Positive ratings by all three groups supported the findings of the GLOBE study about the universally positive perception of this leadership style.

The Team-Oriented leadership dimension followed a similar pattern. All three groups exceeded the ratings of the Middle Eastern cluster (5.47) on this dimension. Group II, once again, had a lower rating (5.68) than Groups I (5.75) and III (5.88). Groups I and III had a higher mean than the Anglo cluster (5.74). All three were very close to the mean of the U.S. participants (5.80) for Team-Oriented leadership style. According to the GLOBE findings, teamwork is highly valued in the U.S. The fact that all three groups gave high ratings to this

category suggested that some degree of assimilation took place in all three groups of Iraqi Arab participants.

Four leadership dimensions in the GLOBE study were considered to be culturally contingent. “Culturally contingent” means that the distribution of country-cluster scores for these four dimensions varied considerably from country to country. The four leadership dimensions were Participative (scores ranged from 4.5 to 6.1), Humane-Oriented (3.8 to 5.8), Autonomous (2.3 to 4.7), and Self-Protective (2.5 to 4.7).

There was a difference in the mean scores among the participants in this study in Group I and Groups II and III on the Participative leadership dimension. The mean score (4.84) of Group I, those with the shortest length of time in the U.S., was closer to the mean of the Middle Eastern cluster (4.97). Group II (5.48) and Group III (5.60) had higher mean scores as their length of stay in the U.S. increased. Group III (over 21 years in the U.S.) had the highest mean (5.60), which was close to the U.S. mean (5.93).

In the United States, which is a member of the Anglo cluster, Participative leadership goes hand in hand with Charismatic/Value-Based and Team-Oriented leadership (House et al., 2004). In other words, all are viewed as contributing to effective leadership. Effective leaders in the U.S. are seen as inspiring, seeking excellence, and being decisive—all characteristics of a charismatic leader. In addition, they are also highly participative—they are open to suggestions, promote team spirit, mentor subordinates, and respect the dignity of each

person. The higher scores of Group II and Group III on the Participative leadership dimension suggest increasing assimilation as their stay in the U.S. lengthened.

All three groups of Iraqi Arab participants in this study had mean scores for the Humane-Oriented leadership style higher than those of GLOBE study participants from the Middle Eastern cluster (4.80). The difference among Iraqi Arabs groups was minimal. Group I (5.75) and Group III (5.70) differed by only .05 in their mean scores. The Group II rating was slightly lower than that of the other two groups (5.55). Nevertheless, it was still higher than the mean score for the Middle Eastern cluster and exceeded the mean for the Middle Eastern cluster by .75.

Moreover, in the Humane-Oriented leadership dimension, all three groups exceeded the mean score for the Anglo cluster (5.08) and the U.S. (5.21). As pointed out in the GLOBE study, predictors for Humane-Oriented leadership include such cultural values as concern, sensitivity, friendship, tolerance, and support for others. Higher scores, overall, for Humane-Oriented leadership were found in Anglo (including U.S.), Confucian, and Southern Asia clusters. Nordic, Germanic, and Latin European countries had lower scores for Humane-Oriented leadership. The mean score for the Middle Eastern cluster for this leadership dimension was relatively low (4.80). However, within this cluster, individual country scores varied. See Table 30 for Humane-Oriented leadership mean scores for the individual countries of the Middle Eastern cluster.

Table 30

Humane-Oriented Leadership Style Mean Scores for the Individual Countries of the Middle Eastern Cluster in the GLOBE Study

Country	Humane leadership mean
Morocco	4.10
Qatar	4.66
Turkey	4.90
Egypt	5.15
Kuwait	5.21

Since Iraq was not part of the intent of the GLOBE study, there are no data available to determine whether Humane-Orientated leadership is regarded as a positive, negative, or neutral component for effective leadership. The high means of the Iraqi Arab groups in this study ranging from 5.55 to 5.70 place them very close to Kuwait's mean (5.21). Moreover, these high mean scores imply that all three groups strongly embraced U.S. values related to the Humane-Orientated leadership style. According to the GLOBE study, this style "reflects supportive and considerate leadership but also includes compassion and generosity" (House et al., 2004, p. 14). Furthermore, Humane-Oriented leadership indicates "that leaders should appreciate and respect the inherent humanity and dignity of the people they work with, communicate with a wide range of different people, and actively encourage them to express their different points of view, beliefs, and values" (Chhokar et al., 2008, p. 1042).

The overall mean score for Autonomous leadership for all Iraqi Arab immigrant participants in this study was 3.98. This score was very close to the mean score of the Anglo group (3.82) and higher than the mean scores of the U.S. (3.75) and the Middle Eastern (3.68) groups. The difference in mean scores between the Anglo cluster and this study's participants was minimal (.16). No noticeable difference was evident when comparing the mean of the GLOBE study's Middle Eastern cluster with that of the Iraqi Arab immigrants in this study (.30). The difference between the U.S. mean and this study's participants was also small (.23).

The mean scores for Autonomous leadership for the three groups in this study ranged from 3.58 to 4.33. Group III participants, with the longest time in the U.S., had the lowest mean (3.58). Group III was followed by Group II (11-20 years in the U.S.), which had a mean score of 3.95. Group I, which was composed of the participants with fewer than 10 years in the U.S., had the highest mean score (4.33) for the Autonomous leadership dimension.

The mean scores for Autonomous leadership in the GLOBE study demonstrated a wide variation among societal clusters. The mean scores ranged from 2.3 to 4.7. These scores indicated that in some cultures, and even countries within the same cluster, Autonomous leadership is considered as contributing to effective leadership, while in others as inhibiting effective leadership.

The GLOBE study explains the wide range of scores among the clusters or among the countries by pointing out that the meaning of Autonomous

leadership within a country may affect its ratings for its contributions to effective leadership. The following example further illustrates this point. In Germany, autonomous leadership equates to giving employees space to come up with their own ideas and, for this reason, has positive connotations. On the other hand, in the Netherlands, autonomous leadership strongly relates to negative attributes of self-centeredness and autocratic leadership. For this reason it has negative connotations and is considered to have a negative effect on effective leadership.

The Middle Eastern cluster further illustrates varied perceptions about Autonomous leadership's contributions to effective leadership. Table 31 presents means for all five countries that were included in the Middle Eastern cluster in the GLOBE study.

Table 31

Autonomous Leadership Style Mean Scores for the Individual Countries of the Middle Eastern Cluster in the GLOBE Study

Country	Autonomous leadership mean
Morocco	3.34
Qatar	3.38
Kuwait	3.39
Turkey	3.83
Egypt	4.49

The generally higher scores in all three Iraqi Arab immigrant groups in this study may indicate that, among Iraqi Arabs, Autonomous leadership is perceived more positively. Since Iraq was not included in the GLOBE study, no scores are

available to confirm this hypothesis. However, Group I (participants with the fewest years in the U.S.) had the highest mean of all three groups (4.33). Its mean was very close to the mean of the Egyptian participants in the GLOBE study (4.49). Mean scores above 4.00 indicate that this particular dimension is viewed as contributing somewhat positively to effective leadership. However, as the participants' length of time in the U.S. increased, the mean scores for Groups II and III decreased (Group II = 3.95 and Group III = 3.58) and came very close to the U.S. mean (3.75). The mean scores of the Group III participants suggest that through greater assimilation of American values, participants' assessment of Autonomous leadership as a contributing factor to effective leadership also decreased. Autonomous leadership in the Anglo (including the U.S.) cluster was one of the lowest rated dimensions. The Self-Protective dimension was the lowest rated dimension by the Anglo (including U.S.) cluster as contributing to effective leadership.

The mean scores for the Self-Protective leadership dimension for all three groups in this study followed a similar pattern as that of the Autonomous leadership dimension. The overall mean for all Iraqi Arab immigrant participants in this study for this category (4.02) was only .23 higher than the mean of the Middle Eastern cluster (3.79) of the GLOBE study. The countries in the Middle Eastern cluster had mean scores that ranged from 3.26 to 4.21. Table 32 presents individual means for each country in the Middle Eastern cluster for Self-Protective leadership.

Table 32

Self-Protective Leadership Style Mean Scores for the Individual Countries of the Middle Eastern Cluster in the GLOBE Study

Country	Self-Protective leadership mean
Morocco	3.26
Turkey	3.57
Qatar	3.91
Kuwait	4.02
Egypt	4.21

The range of scores in the Middle Eastern cluster for Self-Protective leadership shows that the perceived value of this leadership style varied from country to country. The lowest mean for Morocco (3.26) indicates that Self-Protective leadership is considered to have an inhibiting effect on effective leadership. On the other hand, the high score for Egypt (4.21) shows that, in this society, Self-Protective leadership is viewed in more positive terms and is considered to be neutral or even slightly contributing to effective leadership.

According to the GLOBE findings, Self-Protective leadership in the Middle East is associated with hierarchical or paternalistic behaviors. Such behaviors manifest themselves in promoting status and class consciousness, intragroup competitiveness, procedural, and ritualistic behaviors. For these reasons, Self-Protective leadership is generally perceived in the Middle East as a neutral or slightly positive behavior that contributes to effective leadership.

Data gathered in this study for Self-Protective leadership for all three groups, once again, suggested that to some degree assimilation has taken place among the study's participants. Iraqi Arabs in this study, like the participants of the Middle Eastern cluster, placed higher value on Self-Protective leadership behaviors when considering leadership effectiveness. However, as the duration of their life and work in the U.S. increased, the mean scores for the Self-Protective leadership dimension for Group I (4.50), Group II (3.99), and Group III (3.88) gradually decreased and were closer to the U.S. mean (3.15).

Self-Protective leadership, with its emphasis on "face saving" (House et al., 2004), is not considered to be a dimension that contributes to effective leadership in the Anglo (including U.S.) cluster. Instead, Participative and Team-Oriented dimensions are generally much more practiced. These dimensions include sharing, involving others, and empowering subordinates to take responsibility for the work they do.

Key Findings for Chapter IV

Seventy-three Iraqi Arab immigrants to the United States working as foreign language educators at the DLIFLC participated in this study. Data gathered from these participants were generated from the GLOBE study leadership behaviors questionnaire administered to these participants.

Twenty-four behaviors were rated by the participants in this study as negatively affecting leadership. Study summary data supported the GLOBE study

finding that the behaviors that have a negative impact on effective leadership are autocratic, self-protective, and malevolent in nature.

The participants in this study rated 25 behaviors as contributing to effective leadership. All 25 behaviors supported the GLOBE study assertion that behaviors associated with effective leadership are supportive of the Charismatic/Value-Based and Team-Oriented leadership dimensions.

The ratings of 14 leadership behaviors by study participants were among the GLOBE's list of 22 universally positive behaviors. The remaining eight universally positive behaviors from the GLOBE study, although rated high by the participants of this study, did not meet the criterion (mean score above 6) to support the findings of the GLOBE study.

All eight universally negative behaviors of the GLOBE study were also rated very low by Iraqi Arab participants in this study, thus confirming the GLOBE study findings. All behaviors were associated with autocratic, self-centered, and malevolent dimensions of leadership behaviors.

The findings of this study supported the findings of the GLOBE study about culturally contingent behaviors. Out of 35 culturally contingent behaviors from the GLOBE study, study participants consistently rated two behaviors very high (*sincere* and *ambitious*). For this reason, they were included in the leadership behaviors that positively affect leadership. Two GLOBE study culturally contingent behaviors (*indirect* and *provocateur*) were consistently rated

very low by the participants in this study. For this reason they were included in the leadership behaviors that negatively affect leadership.

The remaining 31 culturally contingent leadership behaviors from the GLOBE study received a wide range of scores. These data indicate that the participants' opinion about the effectiveness or ineffectiveness of a given behavior depended on their personal belief and value that they assign to a given behavior.

Mean scores for leadership dimensions for Anglo (including U.S.) and Middle Eastern clusters and Iraqi Arab immigrant participants were compared. The comparison showed that the study sample participants had mean scores that were closer to the Anglo (including U.S.) cluster than the Middle Eastern cluster. Four out of six leadership dimensions had ratings closer to the Anglo cluster. They were Charismatic/Value-Based, Team-Oriented, Humane-Oriented, and Autonomous dimensions. Participative and Self-Protective leadership dimensions were the only dimensions that had mean scores closer to participants in the Middle Eastern cluster of the GLOBE study.

The findings of this study also indicated that immigration to the U.S. affected participants' rating of the effectiveness of some leadership styles. This was particularly evident in the ratings of the Participative and the Self-Protective leadership dimensions.

The mean scores of the Iraqi Arab participants of this study were compared with six leadership dimension mean scores of the participants from the

Anglo (including U.S.) and Middle Eastern clusters. All three groups of Iraqi Arab immigrants rated the Charismatic/Value-Based and Team-Oriented dimensions higher than the participants of the Middle Eastern cluster. Participants' mean scores from this study were closer to the mean scores of the Anglo (U.S.) cluster than they were to those of the Middle Eastern cluster.

With the exception of Group I, the mean scores for the Participative leadership dimension were also closer to the mean scores of the Anglo (U.S.) than to the Middle Eastern cluster. Such behaviors as openness to suggestions, promoting team spirit, and mutual respect were seen as positive factors that enhance effective leadership.

The mean scores for the Humane-Oriented leadership dimension for each study group exceeded the mean scores for the Anglo (including U.S.) and Middle Eastern clusters. The mean scores of the study participants indicated that they placed great value on such behaviors as being tolerant, friendly, and sensitive to others.

The mean scores for the Autonomous leadership dimension of the three Iraqi Arab immigrant groups decreased progressively as the length of time the participants in this study spent in the U.S. increased. This pattern suggests that through the process of assimilation, the participants in this study rated behaviors associated with Autonomous leadership as having a less positive impact on leadership effectiveness. Generally, their ratings indicate that as their length of time in the U.S. increased, their perception of the effectiveness of the behaviors

associated with Autonomous leadership moved closer to the beliefs of the participants in the Anglo (including U.S.) cluster. This was particularly evident in Groups I and II. Finally, the mean scores of the Iraqi Arab immigrant groups for the Self-Protective leadership dimension resembled the pattern of the Autonomous leadership dimension. With the increase of time Iraqi Arab immigrants lived in the U.S., this dimension was perceived as contributing less to effective leadership. Study participants' ratings indicated that, through the process of assimilation, their views on the effectiveness of the Self-Protective leadership style moved closer to the Anglo (including U.S.) cluster.

Chapter V presents a summary of key findings and conclusions that can be drawn from these findings. Recommendations for further research and implications for action are also included.

CHAPTER V

FINDINGS, CONCLUSIONS, RECOMMENDATIONS FOR FUTURE RESEARCH, AND IMPLICATIONS FOR ACTION

Introduction

Chapter V includes the purpose of the study, research questions, the methodology used, and a summary of key findings. Conclusions, which were generated from the key findings, as well as recommendations for further research and implications for action, are also included in this chapter.

Purpose Statement

The first purpose of this study was to determine which leadership behaviors Iraqi Arab immigrants to the U.S. working as foreign language educators would rate as inhibiting or contributing to effective leadership. The second purpose was to compare the ratings of Iraqi Arab participants and the GLOBE study participants on behaviors that were rated universally positive, universally negative, or culturally contingent in the GLOBE study. The third purpose was to determine to what extent the mean scores for culturally implicit leadership theory (CLT) dimensions based on the rating of these foreign language educators differed from those of participants in the Middle Eastern and Anglo clusters of the GLOBE study. The fourth purpose was to determine

whether the length of time Iraqi immigrants spent in the U.S. affected their rating of effective and ineffective leadership behaviors.

Research Questions

1. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as inhibiting effective leadership?

2. What leadership behaviors in the GLOBE study do immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators rate as contributing to effective leadership?

3. What leadership behaviors in the GLOBE study rated by immigrants to the U.S. from Iraqi Arab societies currently working as foreign language educators fall into (a) universally positive, (b) universally negative, and (c) culturally contingent categories?

4. To what extent do the mean scores of the six global culturally implicit leadership theory (CLT) dimensions, based on the ratings by the immigrants to the U.S. from Iraqi Arab societies working as foreign language educators, differ from the CLT dimensions identified by participants in the Middle Eastern and Anglo clusters in the GLOBE study?

5. To what extent does the length of time immigrants to the U.S. from Iraqi Arab societies working as foreign language educators spend in the U.S. affect their perceptions of universally effective and ineffective leadership behaviors?

Methodology

A descriptive design was used to conduct this study. A descriptive study is defined as one that “describes systematically the facts and characteristics of a given population or area of interest, factually and accurately” (Isaac & Michael, 1990, p. 132). Quantitative data were gathered using a questionnaire that was administered to a group of Iraqi immigrants in the United States who, at the time of this study, were employed as foreign language educators or language program administrators.

Purposive sampling was used to select 73 Iraqi Arab faculty members, teaching team leaders, and program leaders of the Arabic Language and Area Studies Program at the Defense Language Institute Foreign Language Center (DLIFLC) in Monterey, California. The questionnaire was administered to the 73 Iraqi Arab immigrant participants. The number of questionnaire returned was 67, a return rate of 91.7%.

The criteria for selection of study participants were as follows:

All participants:

1. were Iraqi immigrants to the United States, and had lived in the United States for a minimum of 2 full years.
2. were foreign language educators working at the Defense Language Institute in Monterey, California, and
3. had at least an undergraduate degree prior to emigrating to the United States.

Religious affiliation, family social standing, social class, and gender were not sample selection criteria used to include or exclude Iraqi Arab participants from this research.

Quantitative data were collected using the Leader Behaviors Questionnaire developed for the GLOBE study. Section 1 of the questionnaire consisted of 112 items addressing leadership behaviors that were rated by the participants. Section 2 addressed participants' background information, which was used to analyze whether the length of time Iraqi Arab immigrants spent in the United States affected their rating of leadership behaviors.

The questionnaire items consisted of behavioral and trait descriptors (e.g., diplomatic, autonomous, trustworthy). Each descriptor was accompanied by a brief definition. Each item was rated on a 7-point scale ranging from a low of 1, "This behavior or characteristic greatly inhibits a person from being an effective leader," to a high of 7, "This behavior or characteristic contributes greatly to a person being an effective leader."

This study focused on identifying effective and ineffective leadership behaviors rated by Iraqi Arab immigrants to the United States working as foreign language teachers or language program administrators. These data were then grouped into six global, cultural leadership dimensions. The results were compared with corresponding data from GLOBE study participants. Specifically, in addition to identifying effective and ineffective leadership behaviors, these data were used to examine and compare study participants' responses to the GLOBE

study findings for universally positive, negative, or culturally contingent leadership behaviors. The length of time the Iraqi immigrants lived in the U.S. was also examined to determine if this variable had any influence on study participants' ratings of leadership behaviors.

Summary of Key Findings

Research Question 1

The objective of Research Question 1 was to identify which leadership behaviors study participants rated as inhibiting effective leadership. The following are key findings for this research question:

1. *Participants identified 24 behaviors that inhibit effective leadership.*

These behaviors fell into three separate categories: autocratic, self-protective, and malevolent. The 24 behaviors were bossy, ruthless, tyrannical, provocateur, arrogant, autocratic, secretive, antisocial, irritable, loner, vindictive, egocentric, nonexplicit, distant, noncooperative, nonegalitarian, indirect, nonparticipative, cynical, nondelegator, dishonest, hostile, dictatorial, and individualistic.

2. *Seven out of 24 negatively rated leadership behaviors (29.2%) were part of the autocratic group.* The autocratic group includes behaviors such as being bossy, ruthless, tyrannical, nonegalitarian, nondelegator, and dictatorial.

3. *Ten negative behaviors (41.6%) fell into the self-protective group.* The self-protective group includes such behaviors as being arrogant, secretive, antisocial, loner, egocentric, nonexplicit, indirect, and nonparticipative.

4. *Five out of 24 negatively rated behaviors (21%) belong to the malevolent group.* They include such behaviors as vindictiveness, noncooperation, cynicism, dishonesty, and hostility.

5. *In addition to the aforementioned negative behaviors, study participants rated being individualistic as a behavior that inhibits effective leadership.* The descriptor for *being individualistic* is, “Behaves in a different manner than peers.” In other words, a leader who is characterized as individualistic does not follow patterns of expected group behaviors.

Research Question 2

The objective for Research Question 2 was to identify which leadership behaviors study participants rate as contributing to effective leadership. The following are key findings for this research question:

1. *Study participants identified 25 behaviors that contribute to effective leadership, while GLOBE study participants identified a total of 22 behaviors.* However, only 14 behaviors identified by Iraqi Arab immigrants in this study matched the GLOBE study list of effective leadership behaviors. They were *trustworthy, administratively skilled, win-win problem solver, encouraging, intelligent, plans ahead, communicator, excellence-oriented, confidence builder, honest, dynamic, coordinator, team builder, and motivational.*

2. *The remaining 8 of 22 behaviors identified by the GLOBE study as “greatly contributing” to effective leadership did not receive high ratings from participants in this study.* They were *positive, just, decisive, informed, effective*

bargainer, foresight, motive arouser, and dependable. While Iraqi Arab immigrants rated these eight behaviors as contributing to effective leadership, they did not meet the criterion (a mean rating above 6) necessary to be included in the “greatly contributing” category.

3. *Out of 25 effective leadership behaviors, 11 (44%) were part of the Charismatic/Value-Based leadership dimension. Twelve other behaviors (48%) rated highly by study participants belonged to the Team-Oriented dimension.* The Charismatic/Value-Based dimension includes descriptors such as *being visionary, inspirational, and decisive.* The Team-Oriented dimension is characterized by collaborative and integrative leadership skills. Study participants highly endorsed leadership behaviors from these two dimensions as it was evident in their ratings. This finding was supported by the GLOBE study (House et al., 2004) assertion that effective leadership is associated with Charismatic/Value-Based and Team-Oriented behaviors. The two behaviors that were rated highly but did not belong to either of these two categories were *patient*, with the descriptor “has and shows patience,” and *ambitious*, with the descriptor “sets up high goals, works hard”.

Research Question 3

The objective of Research Question 3 was to group the leadership behaviors rated by the study participants into three GLOBE categories: universally positive, universally negative, and culturally contingent. The following are key findings for this research question:

1. *Out of 22 universally positive behaviors identified by the GLOBE study, Iraqi Arab participants rated 14 of them as greatly contributing to effective leadership. They were trustworthy, communicative, honest, team builder, plans ahead, encouraging, excellence-oriented, dynamic, coordinator, confidence builder, motivational, intelligent, win-win problem solver, and administratively skilled. The remaining eight universally positive behaviors were also viewed positively by the participants of this study. However, they did not have a mean score above 6, and therefore would not be classified as culturally contingent in the light of GLOBE study criteria. A mean score above 6 was required for an item to be classified as “universally positive.” The other eight behaviors were: effective, just, decisive, positive, informed, dependable, motive arouser, and having foresight.*

2. *All eight universally negative behaviors identified by the GLOBE study were also viewed negatively by study participants. They were antisocial, nonexplicit, egocentric, loner, ruthless, irritable, dictatorial, and noncooperative. These eight behaviors were part of the autocratic, self-centered, or malevolent leadership dimensions. Low mean scores (less than 3) for these behaviors indicated that Iraqi Arab immigrants viewed them as having a negative impact on effective leadership. For this reason, all eight behaviors can be viewed as universally negative.*

3. *The ratings of culturally contingent behaviors by study participants supported the findings of the GLOBE study. Out of 35 culturally contingent*

behaviors, two behaviors (*sincere* and *ambitious*) which in the GLOBE study were rated as culturally contingent were rated consistently high by study participants. For this reason, in this study they were included in the group of leadership behaviors that contribute to effective leadership. Similarly, three behaviors (*indirect*, *individualistic*, and *provocateur*) which in the GLOBE study were rated as culturally contingent were consistently rated low by study participants. For this reason, in this study they were included in the group of behaviors that have a negative effect on leadership. The remaining 30 culturally contingent behaviors, as rated by Iraqi Arab immigrants, had a wide range of scores (see Table 14 in chapter IV). This suggests varying perceptions about the value of a given behavior. The widest range of mean scores among the Iraqi Arab participants was associated with three leadership behaviors: *evasive*, *subdued*, and *independent*.

Research Question 4

The objective of Research Question 4 was to determine to what extent the ratings of cultural leadership dimensions by study participants differ from those of the participants of Anglo and Middle Eastern clusters in the GLOBE study.

1. *Scores for four out of six leadership dimensions among study participants were closer to the scores of the Anglo cluster than to the Middle Eastern cluster.* These were Charismatic/Value-Based, Team-Oriented, Humane-Oriented, and Autonomous dimensions. In this study behaviors associated with Participative and Self-Protective leadership dimensions had mean scores that

were closer to the scores of the Middle Eastern cluster (see Table 29 in chapter IV.)

2. *Charismatic/Value-Based and Team-Oriented leadership dimensions were closer in ratings to the Anglo than the Middle Eastern cluster.* These two leadership dimensions were viewed very positively by study participants. The Charismatic/Value-Based dimension was seen as number one in its effectiveness. The Team-Oriented dimension ranked second to the Charismatic/Value-Based dimension. This finding supported the GLOBE study data (House et al., 2004), which reported that these two leadership dimensions are universally viewed as contributing to effective leadership.

3. *Humane-Oriented and Participative leadership dimensions were also viewed positively by study participants and were closer to the ratings of the Anglo cluster in the GLOBE study.* The mean scores indicated that participants in this study considered these dimensions as having a positive influence on leadership.

4. *The Autonomous and Self-Protective leadership dimensions in this study had the lowest mean scores.* These two dimensions ranked as the two lowest dimensions in this study. These two dimensions also had the lowest mean scores in the Anglo and Middle Eastern clusters of the GLOBE study. Study participants' ratings of behaviors in the Autonomous dimension were closer to the Anglo cluster. The ratings of behaviors from the Self-Protective dimension were closer to the Middle Eastern cluster. However, mean scores from each of these

dimensions indicated a “neutral” rating. A neutral rating has no negative or positive effect on leadership behavior.

Research Question 5

The objective of Research Question 5 was to determine whether the length of time study participants spend in the U.S. affected their rating of leadership behaviors.

1. *Findings suggested that the length of time study participants lived in the United States had an effect on their ratings of leadership behaviors.* The numbers and types of effective and ineffective leadership behaviors varied. For example, Group III, participants with the longest time in the U.S., identified the largest number of behaviors that have a positive or negative effect on leadership (see Table 20 in chapter IV). All three groups of study participants viewed highly rated behaviors differently. Traits such as *trustworthiness* and *honesty* were the only two positive behaviors that were consistently rated very high by all three groups.

2. *Seven behaviors were considered to have a negative effect on leadership by all three groups.* They were *tyrannical, irritable, noncooperative, nonegalitarian, dishonest, hostile, and dictatorial*. As the length of time the participants lived in the U.S. increased, participants’ negative ratings of these behaviors increased. These data suggest that participants with the longest time in the U.S. became less tolerant of these behaviors over a period of time.

3. *All three groups of Iraqi Arab immigrants rated Charismatic/ Value-Based and Team-Oriented leadership dimensions highly.* Individual scores of all three groups were closer to the Anglo (including U.S.) than the Middle Eastern cluster. It can be assumed that prior to immigrating to the U.S., Iraqi Arab participants had views on leadership that were similar to those of the participants from the Middle Eastern cluster. Consequently, it can be inferred that study participants' views, after they lived in the U.S. for a period of time, have been westernized to some extent.

4. *The Humane-Oriented leadership dimension was also rated highly by all three groups and exceeded the mean scores of both the Middle Eastern and Anglo (including U.S.) clusters.* This dimension emphasizes supportive and considerate leadership behaviors.

5. *The Participative leadership dimension was rated higher by study participants than the participants in the Middle Eastern cluster.* The only exception was Group I, which had the shortest time in the U.S. Its mean score was below that of the Middle Eastern cluster in the GLOBE study. Further, in this study, the positive attitude toward participative behavior increased with the length of time Iraqi Arabs immigrants spent in the U.S. Participative leadership is characterized by such behaviors as openness to suggestions, promoting team spirit, and mutual respect.

6. *The ratings of the behaviors associated with Autonomous and Self-Protective leadership dimensions were affected by the length of time study*

participants spent in the U.S. Specifically, the mean scores for each dimension decreased as the length of time study participants spent in the U.S. increased.

Conclusions

Based on the findings of this study, three conclusions were generated:

1. *Iraqi Arab immigrants in this study consider Charismatic/Value-Based and Team-Oriented leadership dimensions to be very effective styles for leaders.*

The participants in this study see an effective leader as a person who is inspiring, enthusiastic, motivating, has foresight, and a positive attitude. They also believe that an effective leader is trustworthy, sincere, and has the ability to empower others through confidence building, communication, and team integration. All of these behaviors belong to the Charismatic/Value-Based leadership dimension. Since Team-Orientation was also highly regarded by Iraqi Arab immigrants in this study, it can be concluded that for them group orientation and inclusion play an important role in establishing effective leadership.

Kabasakal and Bodur (2002) point out that in the Middle East, Charismatic/Value-Based and Team-Oriented leadership styles are regarded as quite effective. Their research confirms that leaders in the Middle East are “expected to be team integrators and engage in collaborative team-orientation” (p. 49).

Universal endorsement of Charismatic/Value-Based leadership behaviors is supported by previous research. Yukl (1981) pointed out that visionary and inspirational behaviors are critical for leadership. The findings of the GLOBE

study (House et al., 2004) further supported Yukl's assertion. The GLOBE study found that leadership behaviors that were endorsed as universally positive included such characteristics as trustworthiness, honesty, having foresight, and being positive. These behaviors belong to the Charismatic/ Inspirational category. The GLOBE study also found that behaviors that were included in Team-Oriented leadership dimensions were also universally recognized as important components for leadership effectiveness. These behaviors include communication, coordination, integration of team members, and staying informed.

2. *Iraqi Arab immigrants respond positively to leaders who exhibit behaviors that belong to Participative and Humane-Oriented leadership dimensions.* Involving group members in making and implementing decisions and making organizational changes is highly valued by study participants. They respect leaders who act in a "non-autocratic and non-dictatorial manner, without being elitist" and who "delegate tasks in an egalitarian way and are not micromanagers" (Kabasakal & Bodur, 2002, p. 50).

Iraqi Arab immigrants view supportive and considerate behaviors as important behaviors for positive leadership. They also appreciate leaders who are "generous and compassionate in a modest, calm, and patient manner" (Kabasakal & Bodur, 2002, p. 50).

3. *Over time, the assimilation process of living in the U.S. appears to have modified Iraqi Arab participants' perceptions about the effectiveness of*

specific leadership behaviors. For example, the fact that Middle Eastern managers operate under a different set of rules than Western managers has been frequently acknowledged (Ali, 1990; Badawy, 1980; Bakhtari, 1994; Khadra, 1990; Parnell & Hatem, 1999). Being authoritarian is quite acceptable behavior for a Middle Eastern leader, while such behavior is considered negative in Western management. By contrast, in the Western managerial style, inclusiveness and participation in the decision-making process are highly regarded. As the time Iraqi immigrants lived in the United States increased, the degree of their endorsement of participative leadership behaviors changed. Specifically, over time, the responses of Iraqi Arab immigrants more closely reflected the Anglo (including U.S.) rather than the Middle Eastern cluster scores in the GLOBE study.

The effect of the length of residence in the U.S. is further evident in study participants' degree of endorsement of Charismatic/Value-Based and Team-Oriented leadership dimensions. As reported by the GLOBE study (House et al., 2004), Charismatic/Value-Based and Team-Oriented leadership dimensions were considered to contribute to effective leadership by all 10 societal clusters in the study. However, out of 10 societal clusters, the Middle Eastern cluster participants had the lowest mean scores on these two dimensions when compared with the scores of other cultural clusters. By contrast, participants in this study had higher scores for Charismatic/Value-Based and Team-Oriented leadership. Their ratings of the degree of

effectiveness of these two leadership dimensions were closer to those of the Anglo (including U.S.) cluster than to those of the participants in the Middle Eastern cluster in the GLOBE study.

Recommendations for Further Research

Based on the findings and conclusions of this study, it is recommended that future research studies be conducted in the following areas:

1. Replicate this study with a larger sample of Iraqi Arab immigrants who work as foreign language educators outside of the Defense Language Institute in Monterey, California.
2. Replicate this study with a larger sample of Iraqi Arab immigrants who work as foreign language educators outside the Defense Language Institute in Monterey, California, and compare the responses of male and female participants to see if the findings and conclusions hold true for both genders.
3. Replicate this study with a larger sample of Iraqi Arab immigrants and include the religious background of the participants to determine if this variable influences the ratings of leadership behaviors.
4. Replicate this study using a larger sample of Iraqi Arab immigrants in a different occupational field (e.g., business).
5. Replicate this study with a larger sample to include and compare the responses of Iraqi Arab immigrants with other Middle Eastern groups.

6. Conduct a follow-up study that provides additional data analysis about the relationship of leadership behaviors between Iraqi Arab immigrants, and Middle Eastern and Anglo clusters.

Implications for Action

The concept of a “flat world” (Friedman, 2005) underscores the need for leaders to be more aware of preferred leadership behaviors based on a cultural or a societal cluster. As the findings of the GLOBE study (House et al., 2004) indicate, individuals from different cultural clusters have different perceptions about what constitutes effective leadership. A cultural norm in one society may be completely unacceptable in another. Until recently the majority of research studies on leadership were conducted from a Western or North American perspective (Den Hartog & Dickson, 2004; House et al., 2004; Yukl, 1981). Cross-cultural research and research about preferred leadership behaviors among immigrant workers is a relatively new field.

Due to the unstable political climate in Iraq, the numbers of Iraqi Arab immigrants in the United States continue to grow. Many of them join the American workforce. Whether as leaders or followers, they bring with them their own cultural expectation of what constitutes effective or ineffective leadership behaviors. Over time, these expectations may change as part of the assimilation process. However, being aware of these potential differences based on cultural group is useful to most organizations.

Knowledge of Iraqi immigrants' preferred leadership behaviors, norms, and values provides leaders with a better understanding of effective leadership behaviors within groups of Middle Eastern origins. Specific cultural knowledge helps people in charge lead more effectively. This knowledge also helps them create a more efficient organization, and a positive climate. Concepts and plans developed in one country often do not work effectively in other countries (Boyacigiller & Adler, 1991). Knowledge of preferred leadership behaviors can help in selecting, counseling, coaching, and training individual leaders, regardless of their national origin. Furthermore, knowledge of preferred leadership styles can help those in charge anticipate potential problems in cross-cultural communication and help facilitate the introduction and the presentation of new ideas and change strategies.

In today's diverse world, leaders/managers often find themselves leading culturally diverse teams that may include Iraqi Arab immigrants. Understanding of the norms and values of a diverse workforce will be a major asset to leaders who find themselves in this role. Knowing how to present new ideas to get group buy-in, to mentor or counsel individuals, and to gain subordinates' trust often depends on the communication and interaction that the leader establishes with individuals and the group. Knowledge of preferred leadership behaviors also helps leaders/managers to establish effective rapport within a diverse workforce.

Furthermore, awareness of differences in preferred leadership behaviors among Iraqi Arab immigrants is important in assigning individuals to different

positions. A good match between an informed leader and a diverse workforce is more likely to have a positive outcome. A leader, who is knowledgeable about acceptable and unacceptable leadership behaviors among Iraqi Arab immigrants, and aware of their group's expectations, will have a much greater chance of leading his/her organization to success.

Leaders will find it useful to be aware of and pay attention to universally positive, negative, and, specifically, culturally contingent leadership behaviors. While certain leadership behaviors are viewed universally as contributing to or inhibiting effective leadership, many still remain culturally contingent (House et al., 2004). Culturally contingent, as the name implies, means that a given leadership behavior may vary in effectiveness from culture to culture or from one cultural region of the same country to another. What works in one societal cluster does not necessarily work in another. Iraqi Arab immigrants are a heterogeneous group. They come from different parts of Iraq and have divergent views, different religions, and cultural histories. A leader who is aware of such variations will be able to adjust his/her approach to working with various diverse groups, including Iraqi Arab immigrants, to ensure a positive outcome for the overall group and organization.

APPENDIXES

APPENDIX A

PERMISSION LETTER TO USE THE GLOBE STUDY QUESTIONNAIRE

Dear Luba:

You have our permission to use the instruments. Best wishes!

Mansour Javidan, Ph.D.

Dean of Research and Garvin Distinguished Professor

Thunderbird School of Global Management

15249 N. 59th Ave.

Glendale, AZ 85306

>>> Luba Grant <lubasha225@yahoo.com> 8/6/2008 7:28 PM >>>

Dear Dr. Javidan,

Not sure if you received my previous email so I'm resending it. I realize you may, in fact, be on summer break but I hope you're still checking your mail. I would like to reach you as soon as possible. In order to proceed with my research I need to know what research instruments might be available to me.

Sincerely,

Luba Grant

----- Forwarded Message -----

From: Luba Grant <lubasha225@yahoo.com>

To: mansour.javidan@thunderbird.edu

Sent: Sunday, July 27, 2008 12:37:30 PM

Subject: Request Use of Published Material

Dear Dr. Javidan,

Allow me to introduce myself. My name is Luba Grant and I am a doctoral student at the University of La Verne in La Verne, California. I have completed all required coursework in the Organizational and Educational Leadership program and am currently working on my dissertation.

The topic of my research concerns leadership behaviors that Iraqi immigrants to the US consider as inhibiting or contributing to effective leadership. The immigrant population that I plan to use now work as foreign language educators in the US. Although the published GLOBE surveys do not include Iraqi populations specifically, the methods and research conducted of other Middle Eastern societies are very helpful to my own work.

I would like to request your permission to use parts of the GLOBE study surveys used in Leadership, Culture and Organizations: The GLOBE Study of 62 Societies. More specifically, I would like to administer sections 2 and 4 of forms Alpha and Beta (Leader Behaviors) to the participants of my study.

Please let me know if there is a more formal request procedure I need to follow or if there are any questions that you might have about my planned research.

Thank you in advance for considering this request.

Luba Grant

lubasha225@yahoo.com

APPENDIX B
RESEARCH QUESTIONNAIRE

Section 1 — Leader Behaviors

Instructions

You are probably aware of people in your organization who are exceptionally skilled at motivating, influencing, or enabling you, others, or groups to contribute to the success of the organization or task. In this country, we might call such people “outstanding leaders.”

On the following pages is a list of behaviors and characteristics that can be used to describe leaders. Each behavior or characteristic is accompanied by a short definition to clarify its meaning. Use the introductory description of outstanding leaders as a guide to rate the behaviors and characteristics on the following pages. To do this, on the line next to each behavior or characteristic write the number from the scale below that best describes how important that behavior or characteristic is for a leader to be outstanding.

RATINGS

1= This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.

2= This behavior or characteristic **somewhat inhibits** a person from being an outstanding leader.

3= This behavior or characteristic **slightly inhibits** a person from being an outstanding leader.

4= This behavior or characteristic **has no impact** on whether a person is an outstanding leader.

5= This behavior or characteristic **contributes slightly** to a person being an outstanding leader.

6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.

7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

SCALE

- 1=** This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
2= This behavior or characteristic **somewhat inhibits** a person from being an outstanding leader.
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4= This behavior or characteristic **has no impact** on whether a person is an outstanding leader.
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7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

Section 1 questions start here.

- _____ 1-1. Diplomatic = Skilled at interpersonal relations, tactful
- _____ 1-2. Evasive = Refrains from making negative comments to maintain good relationships and save face
- _____ 1-3. Mediator = Intervenes to solve conflicts between individuals
- _____ 1-4. Bossy = Tells subordinates what to do in a commanding way
- _____ 1-5. Positive = Generally optimistic and confident
- _____ 1-6. Intra-group competitor = Tries to exceed the performance of others in his or her group
- _____ 1-7. Autonomous = Acts independently, does not rely on others
- _____ 1-8. Independent = Does not rely on others; self-governing
- _____ 1-9. Ruthless = Punitive; Has no pity or compassion
- _____ 1-10. Tender = Easily hurt or offended
- _____ 1-11. Improvement oriented = Seeks continuous performance improvement
- _____ 1-12. Inspirational = Inspires emotions, beliefs, values, and behaviors of others

_____ 1-13. Anticipatory = Anticipates, attempts to forecast events,
considers what will happen in the future

- 1= This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
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 6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
 7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

_____ 1-14. Risk taker = Willing to invest major resources in endeavors
that do not have high probability of success

_____ 1-15. Sincere = Means what he/she says, earnest

_____ 1-16. Trustworthy = Deserves trust, can be believed and relied
upon to keep his/her word

_____ 1-17. Worldly = Interested in temporal events, has a world outlook

_____ 1-18. Intra-group conflict avoider = Avoids disputes with members of his or
her group

_____ 1-19. Administratively skilled = Able to plan, organize, coordinate and
control work of large numbers (over 20) of individuals

_____ 1-20. Just = Acts according to what is right or fair

_____ 1-21. Win/win problem solver = Able to identify solutions which satisfy
individuals with diverse and conflicting interests

_____ 1-22. Clear = Easily understood

_____ 1-23. Self-interested = Pursues own best interests

_____ 1-24. Tyrannical = Acts like a tyrant or despot; imperious

_____ 1-25. Integrator = Integrates people or things into a cohesive, working whole

_____ 1-26. Calm = Not easily distressed

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 6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
 7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

_____ 1-27. Provocateur = Stimulates unrest

_____ 1-28. Loyal = Stays with and supports friends even when they have substantial problems or difficulties

_____ 1-29. Unique = An unusual person, has characteristics of behaviors that are different from most others

_____ 1-30. Collaborative = Works jointly with others

_____ 1-31. Encouraging = Gives courage, confidence, or hope through reassuring and advising

_____ 1-32. Morale booster = Increases morale of subordinates by offering encouragement, praise, and/or by being confident

_____ 1-33. Arrogant = Presumptuous or overbearing

_____ 1-34. Orderly = Organized and methodological in work

_____ 1-35. Prepared = Ready for future events

_____ 1-36. Autocratic = Makes decisions in dictatorial way

_____ 1-37. Secretive = Tends to conceal information from others

_____ 1-38. Antisocial = Avoids people or groups, prefers own company

_____ 1-39. Fraternal = Tends to be a good friend of subordinates

_____ 1-40. Generous = Willing to give time, money, resources and help to
others

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6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.

7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

_____ 1-41. Formal = Acts in accordance with rules, convention, and ceremonies

_____ 1-42. Modest = Does not boast; presents self in a humble manner

_____ 1-43. Intelligent = Smart, learns and understands easily

_____ 1-44. Decisive = Makes decisions firmly and quickly

_____ 1-45. Consultative = Consults with others before making plans or taking
action

_____ 1-46. Irritable = Moody, easily agitated

_____ 1-47. Loner = Works and acts separately from others

_____ 1-48. Enthusiastic = Demonstrates and imparts strong positive emotions
for work

_____ 1-49. Risk averse = Avoids taking risks, dislikes risk

_____ 1-50. Vindictive = Vengeful; seeks revenge when wronged

_____ 1-51. Compassionate = Has empathy for others, inclined to be helpful or
show mercy

- _____ 1-52. Subdued = Suppressed, quiet, tame
- _____ 1-53. Egocentric = Self-absorbed, thoughts focus mostly on one's self
- _____ 1-54. Non-explicit = Subtle, does not communicate explicitly,
communicates by metaphor, allegory, or example
- _____ 1-55. Distant = Aloof, stands off from others, difficult to become friends
with
- 1= This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
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 6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
 7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.
- _____ 1-56. Intellectually stimulating = Encourages others to think and use their
minds; challenges beliefs, stereotypes and attitudes of others
- _____ 1-57. Cautious = Proceeds/performs with great care and does not take
risks
- _____ 1-58. Organized = Well organized, methodical, orderly
- _____ 1-59. Cunning = Sly, deceitful, full of guile
- _____ 1-60. Informed = Knowledgeable; aware of information.
- _____ 1-61. Effective bargainer = Is able to negotiate effectively, able to make
transactions with others on favorable terms
- _____ 1-62. Egotistical = Conceited, convinced of own abilities
- _____ 1-63. Non-cooperative = Unwilling to work jointly with others
- _____ 1-64. Logical = Applies logic when thinking
- _____ 1-65. Status-conscious = Aware of others' socially accepted status

_____ 1-66. Foresight = Anticipates possible future events

_____ 1-67. Plans ahead = Anticipates and prepares in advance

_____ 1-68. Normative = Behaves according to the norms of his or her
group

_____ 1-69. Individually oriented = Concerned with and places high value on
preserving individual rather than group needs

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 4= This behavior or characteristic **has no impact** on whether a person is an outstanding leader.
 5= This behavior or characteristic **contributes slightly** to a person being an outstanding leader.
 6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
 7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

_____ 1-70. Non-egalitarian = Believes that all individuals are not equal and
only some should have equal rights and privileges

_____ 1-71. Intuitive = Has extra insight

_____ 1-72. Indirect = Does not go straight to the point, uses metaphors and
examples to communicate

_____ 1-73. Habitual = Given to a constant, regular routine

_____ 1-74. Self-effacing = Presents self in a modest way

_____ 1-75. Able to anticipate = Able to successfully anticipate future needs

_____ 1-76. Motive arouser = Mobilizes and activates followers

_____ 1-77. Sensitive = Aware of slight changes in other's moods, restricts
discussion to prevent embarrassment

_____ 1-78. Convincing = Unusually able to persuade others of his/her viewpoint

- _____ 1-79. Communicative = Communicates with others frequently
- _____ 1-80. Excellence oriented = Strives for excellence in performance of self
and subordinates
- _____ 1-81. Procedural = Follows established rules and guidelines
- _____ 1-82. Confidence builder = Instills others with confidence by showing
confidence in them
- 1= This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
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 4= This behavior or characteristic **has no impact** on whether a person is an outstanding leader.
 5= This behavior or characteristic **contributes slightly** to a person being an outstanding leader.
 6= This behavior or characteristic **contributes somewhat** to a person being an outstanding
leader.
 7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.
- _____ 1-83. Group-oriented = Concerned with the welfare of the group
- _____ 1-84. Class conscious = Is conscious of class and status boundaries
and acts accordingly
- _____ 1-85. Non-participative = Does not participate with others
- _____ 1-86. Self-sacrificial = Foregoes self-interests and makes personal
sacrifices in the interest of a goal or vision
- _____ 1-87. Patient = Has and shows patience
- _____ 1-88. Honest = Speaks and acts truthfully
- _____ 1-89. Domineering = Inclined to dominate others
- _____ 1-90. Intra-group face saver = Ensures that other group members are not
embarrassed or shamed by their superior and should enjoy
privileges

- _____ 1-91. Dynamic = Highly involved, energetic, enthused, motivated
- _____ 1-92. Coordinator = Integrates and manages work of subordinates
- _____ 1-93. Elitist = Believes that a small number of people with similar
backgrounds are superior and should enjoy privileges
- _____ 1-94. Team builder = Able to induce group members to work together
- _____ 1-95. Cynical = Tends to believe the worst about people and events
- _____ 1-96. Performance-oriented = Sets high standards of performance

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6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

- _____ 1-97. Ambitious = Sets high goals, works hard
- _____ 1-98. Motivational = Stimulates others to put forth efforts above and
beyond the call of duty and make personal sacrifices
- _____ 1-99. Micro-manager = An extremely close supervisor, one who insists on
making all decisions
- _____ 1-100. Non-delegator = Unwilling or unable to relinquish control of projects
or tasks
- _____ 1-101. Avoids negatives = Avoids saying no to another when requested to
do something, even when it cannot be done
- _____ 1-102. Visionary = Has a vision and imagination of the future
- _____ 1-103. Willful = Strong-willed, determined, resolute, persistent

_____ 1-104. Ruler = Is in charge and does not tolerate disagreement or questioning, gives orders

_____ 1-105. Dishonest = Fraudulent, insincere

_____ 1-106. Hostile = Actively unfriendly, acts negatively toward others

_____ 1-107. Future-oriented = Makes plans and takes actions based on future goals

_____ 1-108. Good administrator = Has ability to manage complex office work and administrative systems

- 1=** This behavior or characteristic **greatly inhibits** a person from being an outstanding leader.
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6= This behavior or characteristic **contributes somewhat** to a person being an outstanding leader.
7= This behavior or characteristic **contributes greatly** to a person being an outstanding leader.

_____ 1-109. Dependable = Reliable

_____ 1-110. Dictatorial = Forces her/his values and opinions on others

_____ 1-111. Individualistic = Behaves in a different manner than peers

_____ 1-112. Ritualistic = Uses a prescribed order to carry out procedures

This concludes Section 1. Please go on to Section 2.

Section 2 — Demographic questions

Following are several questions about you, your background, and the place where you work. These questions are important because they help the researcher to determine if different types of people respond to the questions on this questionnaire in different ways. They are NOT used to identify any individual.

I. Questions about your personal background

2-1. What is your gender? (check one) Male _____ Female _____

2-2. What country were you born in?

2-3. How long have you lived in the United States?

_____ years

II. Questions about your family background

2-4. What country was your mother born in?

2-5. What country was your father born in?

2-6. What language(s) were spoken in your home when you were a child?

III. Questions about your work background

2-7. How many years of full-time work experience have you had?

2-8. How long have you worked for your current employer?

_____ years and _____ months.

IV. Questions about your educational background (mark all that apply):

2-9. Do you have a:

High School Diploma _____

Bachelor's Degree _____ Please Indicate your field of study _____

Master's Degree _____ Please indicate your field of study _____

Doctorate Degree _____ Please indicate your field of study _____

Other _____

2-10. Have you ever received any formal training in Western management practices?

YES _____ NO _____

V. Questions about this organization

2-11. Please indicate the kind of work you do in your organization:

_____ Teacher

_____ Team Leader

_____ Program Administrator (Chair, Dean, or equivalent)

_____ Other (Please describe) _____

This concludes the questionnaire. I truly appreciate your willingness to complete this questionnaire, and to assist in this research project.

Luba Grant

APPENDIX C

SYNTAX FOR GLOBE NATIONAL CULTURE,
ORGANIZATIONAL CULTURE, AND
LEADERSHIP SCALES

Syntax for GLOBE National Culture, Organizational Culture, and Leadership Scales

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The 21 GLOBE Leadership Scales

The GLOBE leadership items are contained in Sections 2 and 4 of both GLOBE survey versions (Form

Alpha and Form Beta). All the leadership items are contained and presented in the same order in both

survey versions.

Scale Name Items

(Average Items)

Administratively Competent V2_19

V2_34

V4_2

V4_52

Autocratic V2_4

V2_36

V4_33

V4_37

V4_48

V4_54

Autonomous V2_7

V2_8

V2_29

V4_55

Charisma 1: Visionary V4_10

V2_56

V4_51

V2_35

V2_13

V4_11

V2_12
V4_46
V4_19
Charismatic 2: Inspirational V2_48
V2_5
V2_31
V2_32
V4_20
V4_26
V4_35
V4_42
Charisma 3: Self-Sacrifice V2_14
V4_30
V4_22
Conflict Inducer V4_12
V2_37
V2_6
Decisive V4_47
V2_44
V4_8
V4_15
Diplomatic V2_1
V2_17
V2_21
V2_18
V4_5
Face-Saver V4_16
V4_45
V2_2
Humane-Oriented V2_40
V2_51
Integrity V4_32
V2_15
V2_20
V2_16
Malevolent V4_50
V4_49
V2_50
V2_46
V4_39
r4_53
V4_7
V4_6
r2_43

Modesty V2_26
 V2_42
 V4_18
 V4_31
 Participative r4_44
 r4_43
 r4_14
 r4_13
 Performance-Oriented V2_11
 V4_24
 V4_40
 Procedural/Bureaucratic V4_56
 V2_41
 V4_17
 V4_1
 V4_25
 Team 1: Collaborative Team Orientation V4_27
 V2_30
 V2_28
 V2_45
 V2_3
 V2_39
 Team 2: Team Integrator V4_23
 V4_38
 V4_4
 V2_22
 V2_25
 V4_36
 r2_52
 Self-Centered V2_23
 V4_29
 V2_47
 V2_38
 Status Conscious V4_9
 V4_28

NOTE: The item names are interpreted as follows:

- The first number represents the section of the GLOBE survey.
- The second number represents the item within that section. For example, V4_9 refers to item 9 in section 4 of the GLOBE survey. V2_10 refers to item 10 in section 2 of the survey.

Finally, when the item starts with an “r” instead of a “V,” the item should be reversecoded.

Thus, r2_52 refers to question 52 in section 2 and that this item should be reversecoded.

The Six Second-Order Culturally Endorsed Leadership Scales (Global CLT Scales)

1. Charismatic/Value-Based

Charismatic 1: Visionary

Charismatic 2: Inspirational

Charismatic 3: Self-Sacrifice

Integrity

Decisive

Performance-oriented

2. Team-Oriented

Team 1: Collaborative Team Orientation

Team 2: Team Integrator

Diplomatic

Malevolent (reverse-scored)

Administratively competent

3. Self-Protective

Self-centered

Status conscious

Conflict inducer

Face-saver

Procedural

4. Participative

Autocratic (reverse-scored)

Nonparticipative (reverse-scored)

5. Humane-Oriented

Modesty

Humane orientation

6. Autonomous

Individualistic

Independent

Autonomous

Unique

It should be noted that dimension 6 (Autonomous) is comprised of questionnaire items, not subscales. It is considered both a specific subscale and global dimension. More specifically, the Global CLT scales were computed by first standardizing each of the 21 first-order leadership scales, creating composite scores by adding the appropriate standardized scales together, and then converting the obtained composite score to unstandardized values by using the classic test theory formulas for means and standard deviations of composite scores (see Nunnally and Bernstein, 1994).

We used the following SPSS syntax statements to create the Global CLT scales.

```
compute zChar_2d=sum(zch1vis,zch2insp,zch3sac,zinteg,zdecis,zperf).
```

```
compute zTeam_2d=sum(zt1coll,zt2team,zdiplo,zrmalevo,zadminco).
```

```
compute zNrci_2d=sum(zself,zstatus,zconflic,zface,zproced).
```

```

compute zPart_2d=sum(zrauto,zrnonpar).
compute zhum_2d=sum(zmodesty,zhuman).
compute zauto_2d=mean(zautonom).
compute Char_2d=((zChar_2d*3.896055/4.62688)+35.09058)/6.
compute team_2d=((zteam_2d*2.993195/3.821986)+28.81547)/5.
compute nrcis_2d=((znrci_2d*3.66261/3.358717)+16.98613)/5.
compute parti_2d=((zpart_2d*1.858398/1.766243)+10.73269)/2.
compute hum_2d=((zhum_2d*1.811363/1.695923)+9.709433)/2.
compute auton_2d=autonom.
execute.

```

The Organizational Culture Scales

The GLOBE Organizational Culture scales are contained in Sections 1 and 3 of Form Alpha of the

GLOBE survey. Section 1 of Form Alpha contains the organizational cultural practice items and Section

3 of Form Alpha contains the organizational cultural values items.

The following SPSS syntax statements indicate the items in Section 1 of Form Alpha of the

GLOBE survey that need to be reverse-coded:

```

recode V1_1 V1_16 V1_19 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V1_31 V1_3 V1_4 V1_8 V1_13 V1_25 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V1_7 V1_30 V1_9 V1_21 V1_24 V1_29 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V1_15 V1_18 V1_20 V1_27 V1_26 V1_23 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V1_11 V1_33 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

```

Here is the syntax for creating the Organizational Cultural Practices (AS IS) scales:

```

Uncertainty Avoidance Organizational Practices=mean(V1_1,V1_16,V1_19).
Future Oriented Organizational Practices =mean(V1_3,V1_4,V1_8).
Power Distance Organizational Practices =mean(V1_5,V1_13,V1_25).
Collectivism 1 Organizational Practices =mean(V1_7,V1_12,V1_30).
Humane Orientation Organizational Practices =mean(V1_9,V1_21,V1_24,V1_29).
Performance Orientation Organizational Practices =mean(V1_15,V1_18,V1_20,V1_27).
Collectivism 2 Organizational Practices =mean(V1_11,V1_23,V1_26,V1_28,V1_33).
Gender Egalitarianism Organizational Practices =mean(v1_17, v1_22, v1_34).
Assertiveness Organizational Practices =8-mean(v1_2, v1_6, v1_10, v1_14).

```

The following SPSS syntax statements indicate the items in Section 3 of Form Alpha of the

GLOBE survey that need to be reverse-coded:

```

recode V3_1 V3_16 V3_19 V3_24 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V3_25 V3_3 V3_4 V3_8 V3_13 V3_26 V3_34 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V3_36 V3_7 V3_28 V3_9 V3_21 V3_32 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).
recode V3_38 V3_15 V3_18 V3_20 V3_33 V3_11 V3_23 V3_27 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

```

Here is the syntax for creating the Organizational Cultural Values (SHOULD BE) scales:

```

Uncertainty Avoidance Organizational Values=mean(V3_1,V3_16,V3_19,V3_24).
Future Orientation Organizational Values =mean(V3_3,V3_4,V3_8,V3_30).
Power Distance Organizational Values =mean(V3_5,V3_13,V3_36).
Collectivism 1 Organizational Values =mean(V3_7,V3_12, V3_40).
Humane Orientation Organizational Values =mean(V3_9,V3_21,V3_32,V3_38).
Performance Orientation Organizational Values =mean(V3_15,V3_18,V3_20,V3_33).
Collectivism 2 Organizational Values =mean(V3_11,V3_23,V3_27,V3_29,V3_31,V3_37).

```


Gender Egalitarianism Organizational Values =mean(v3_17, v3_25, v3_39, v3_41).

Assertiveness Organizational Values =8-mean(v3_2, v3_10, v3_14).

execute.

The Societal Culture Scales

The GLOBE Societal Culture scales are contained in Sections 1 and 3 of Form Beta of the GLOBE

survey. Section 1 of Form BETA contains the societal cultural practice items and Section 3 of Form

Beta contains the societal cultural values items.

The following SPSS syntax statements indicate the items in Section 1 of Form Beta of the GLOBE

survey that need to be reverse-coded:

recode V1_1 V1_16 V1_19 V1_24 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V1_3 V1_4 V1_8 V1_13 V1_26 V1_27 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V1_34 V1_7 V1_29 V1_35 V1_9 V1_21 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V1_25 V1_32 V1_33 V1_15 V1_18 V1_20 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V1_11 V1_23 V1_28 V1_39 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V1_6 v1_10 v1_14 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

execute.

Here is the syntax for creating the Societal Cultural Practices (AS IS) scales:

Uncertainty Avoidance Societal Practices =mean(V1_1,V1_16,V1_19, V1_24).

Future Orientation Societal Practices =mean(V1_3,V1_4,V1_8, V1_30, V1_31).

Power Distance Societal Practices =mean(V1_5,V1_13,V1_26, V1_27, V1_34).

Collectivism 1 Societal Practices =mean(V1_7,V1_12,V1_29, V1_35).

Humane Orientation Societal Practices =mean(V1_9,V1_21,V1_25,V1_32, V1_33).

Performance Orientation Societal Practices =mean(V1_15,V1_18,V1_20).

Collectivism 2 Societal Practices =mean(V1_11,V1_23,V1_28,V1_39).

Gender Egalitarianism Societal Practices =mean(v1_17,v1_22,v1_36,v1_37,v1_38).

Assertiveness Societal Practices =mean(v1_6,v1_10,v1_14).

The following SPSS syntax statements indicate the items in Section 3 of Form Beta of the GLOBE

survey that need to be reverse-coded:

recode V3_1 V3_16 V3_19 V3_24 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V3_25 V3_26 V3_3 V3_4 V3_8 V3_13 V3_28 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V3_33 V3_35 V3_7 V3_37 V3_9 V3_21 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode V3_27 V3_31 V3_15 V3_18 V3_20 V3_32 V3_11 V3_23 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

recode v3_2 v3_10 v3_14 (1=7)(2=6)(3=5)(4=4)(5=3)(6=2)(7=1).

execute.

Here is the syntax for creating the Societal Cultural Values (SHOULD BE) scales:

Uncertainty Avoidance Societal Values =mean(V3_1,V3_16,V3_19,V3_24,V3_25).

Future Orientation Societal Values =mean(V3_3,V3_4,V3_8,V3_30).

Power Distance Societal Values =mean(V3_5,V3_13,V3_28,V3_33,V3_35).

Collectivism 1 Societal Values =mean(V3_7,V3_12,V3_36,V3_37).

Humane Orientation Societal Values =mean(V3_9,V3_21,V3_27,V3_31).

Performance Orientation Societal Values =mean(V3_15,V3_18,V3_20,V3_32).

Collectivism 2 Societal Values =mean(V3_11,V3_23,V3_29,V3_34).

Gender Egalitarianism Societal Values = mean(v3_17,v3_22,v3_26,v3_38,v3_39).

Assertiveness Societal Values =mean(v3_2,v3_10,v3_14).

APPENDIX D
IRB APPROVAL LETTER

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